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CHURCH MISSIONARY ATLAS

1865

Maps 153
d. 129

Maps 133 d 129

Atlas cards
In map catalogue.

THE

CHURCH MISSIONARY

ATLAS.

MAPS OF THE VARIOUS MISSIONS

OF THE

CHURCH MISSIONARY SOCIETY,

WITH ILLUSTRATIVE LETTER-PRESS.

LIFT UP YOUR EYES AND LOOK ON THE FIELDS; FOR THEY ARE WHITE ALREADY TO HARVEST.—*JOHN* iv. 35.

FOURTH EDITION.

LONDON:
PUBLISHED FOR THE SOCIETY,
BY
SEELEY, JACKSON, AND HALLIDAY, FLEET STREET.

1865.

BODLEIANA
BIBLIOTHECA

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PERIODICAL PUBLICATIONS
OF THE
CHURCH MISSIONARY SOCIETY.

I.—MONTHLY PUBLICATIONS.

1. The Church Missionary Intelligencer. *Price Sixpence.*
2. The Church Missionary Record. *Price One Penny.*
3. The Church Missionary Gleaner. *Price One Penny.*
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2. Collectors of 6*d.* and upwards a-week, or of 26*s.* a-year, made up of weekly, monthly, or quarterly collections.

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A Farthing a-week,	Threepence a-quarter, or
A Penny a-month,	A Shilling a-year

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Brief View of the Principles and Proceedings of the Church Missionary Society. Published annually in July or August. To be had on application.

Hymns and Prayers, selected and arranged for Missionary Meetings. Price *Four Pence,* cloth; and a cheaper Edition of the Hymns and Prayers separately, in stiff paper covers. Hymns, *Three Halfpence;* Prayers, *One Penny.* [Supplied to Subscribers at a reduction of 25 per cent., by direct application to the Church Missionary House.]

Publishers: Messrs. Seeley, Jackson, and Halliday,
54, Fleet Street, London.

AD CLERUM.

In preparing this compilation, while it will be found, we hope, useful as a book of reference to the general reader in studying the Missionary subject, special attention has been directed to the Parochial Clergy and others, who may be willing to qualify themselves to aid the cause of the *Church Missionary Society* by their periodical and occasional advocacy at Sermons and Meetings. It may, without presumption, be repeated, that no parochial organization is complete till it embraces a Parochial Missionary Association, or Branch Association, with monthly, quarterly, or at least half-yearly Meetings, to which the people are periodically gathered, not by the allurement of a stranger's voice, or for the sake of the transient excitement of an annual appeal, but by the regular ministrations of their own Pastors, who thus lead them to take a permanent and intelligent interest in the progress of the Gospel throughout the world.

Those who have not thrown themselves practically into the working out of such a system are little aware of the many attractions it presents, and the many incidental blessings it brings with it to a parish. A Missionary Association thus sustained, weaves a bond of friendly and affectionate intercourse between the Clergyman and his Parishioners, which nothing else can supply. Nothing quickens harmony among a people like keeping steadily before them a great object of common interest to enlist their feelings and energies. This Missionary object, too, has a peculiar charm for the young, in whom imagination is vivid and active, and who are often enabled to look back in maturer years to emotions of religious interest first awakened in their hearts when listening to narratives of the need or the power of the Gospel amongst civilized or barbarous heathen. To the pious poor, also, it is a boon not to be overrated: for it at once elevates them from the position of recipients of alms into the dignity of givers; brings home forcibly to their minds the contrast of their many privileges compared with those who are sitting in pagan darkness; wonderfully widens the circle of their knowledge and their sympathies; and often elicits from them such instances of simple faith and homely self-denial as speak volumes to their Pastor's heart.

Above all, what is the narrative of Missionary triumphs but the testimony of the power and presence of the Lord Jesus Christ? The journals of Missionary life—what are they but modern Acts of Apostles? The subject-matter, the chequered experience, the varying results of the preached Gospel, are found alike in the ancient and in the modern record, and demonstrate that what Christianity was then, Christianity is now. When single detached illustrations are adduced to show how the atheistic Buddhist, the impure and idolatrous Brahmin, the proud Mohammedan fatalist, the cannibal Maori, the ignorant and sensual Negro, all of them equally find the Missionary's message to be the power of God unto salvation—what cheering proofs of the unimpaired energy of our holy religion; what evidences of the Divine origin and all-comprehensive character of the Gospel remedy, suited to every grade of civilization and every type of mind, and powerful to overthrow every other form of worship with which it is brought into contact; what grounds for appeal to the consciences of those who are unwilling to admit its claims to their own obedience or its adaptation to their own wants! And if prayer for Missions be added to these Meetings for information—and surely without such prayer the most important part of the work is left undone—how wonderfully do such intercessions enlarge the heart, teaching it to embrace all the woes of fallen humanity, filling it with that Christ-like spirit which yearns to bring all mankind to God!

Missionary enterprise, too, is the symbol of Christian charity. No motive of self-interest awakes it; no hope of future gain keeps it alive. It is the fruitful parent of home efforts for the spiritual good of neighbours and dependents. No flock that is imbued with the Missionary spirit will be deaf to *any* appeal of Christian philanthropy; and it has in it the seed of blessing to him that gives as well as to them that receive.

And who is obviously the person on whom naturally devolves the duty of evoking and fostering this Missionary spirit, if not the Pastor of the flock? Surely on his shoulder must the burden, if it be such, be laid, and the thought cannot be allowed, that he will refuse to bear it. If the great Missionary subject, kept steadily before a parish, be all, in its reflex effects, that experience proves it to be—cementing the pastoral relation, appealing to the young, elevating the poor, developing the habit of Christian unselfishness—it is asked respectfully, how can any be satisfied to leave it untouched, or to commit it to the hands of a stranger at his single annual visit? Such results as have just been indicated can only be attained by the regular, stated, periodical Meetings, at comparatively brief intervals, which are now commended afresh to the attention of the Parochial Clergy. Let it not be thought that we do not remember how arduous are the labours of a parish Pastor in the present day; but we maintain that these periodical Missionary Meetings will lighten and sweeten his toils, and prove a means of getting at his people's hearts which he will not readily forego when he has once essayed them.

No doubt many are deterred from undertaking such Meetings by a fear that it will be difficult to maintain the interest of them over a long period. But in order to this, two things only are necessary—to love the subject, and to know it—a full heart and a full head. For the want of these, Missionary Meetings may become meagre and disappointing. But where there is not merely that love for the glory of Christ in the salvation of men's souls, which supplies the best qualification for a *single* or *occasional* exhortation to the work of aiding Missions, but also an acquaintance with current details of their present progress, there need be no fear of flagging interest. The love for Christ's glory is not ours to give; but it is to facilitate the other requisite for a successful advocate of Missions that the following pages have been compiled. This Atlas will not supersede the necessity of the perusal of the Society's publications (see p. 4), but it will enable the reader to take them up at any point and pursue their study without impediment, the main past facts being brought before him in a small compass, and allusions thus explained which would otherwise embarrass him.

May it please God, who 'will have all men to be saved and to come to a knowledge of the truth,' to use these pages to the quickening of interest and exertion in that great enterprise which seems to be the special work set before the Christian Church of our own day and generation!

W. K.

Chronological Chart of the Progress of the Church Missionary Society.

Authorized English Version of THE BIBLE. 1611.

1661 "S.P.G. in New Engl." founded at the instance of the Hon. R. Boyle. Eliot preaches to the N.A. Indians. 1646.
Eliot (the Apostle of the Indians) d. 1690 aged 86.
1698 S.P.C.K. founded.
1701 S.P.G. founded.
Ziegenbalg & Plutscho arrived in India July. 1706.
Hans Egede landed in Greenland. 1708.
Ziegenbalg d. 1719. S.P.C.K adopted Danish Missions in S. India. 1728.
Schmidt, commenced Moravian Mission among the Hottentots. 1736.
Brainerd. d. 1747. Swartz arrived in India. 1750.
1786 Wesl. M.S. founded.
1792 Bapt. M.S. do. First Col. Bpric (Nova Scotia) 1787. Carey arrived in India. 1793.
1795 Lond. M.S. do.
1796 Scottish M.S. do.
1797 Netherlands M.S. do. Swartz. d. 1798. aged. 72.

British Slave Trade abolished March 24th 1807.

Slavery in the British Dominions abolished Aug. 1st 1834.

A.D.	MISSION FOUNDED.	INCOME. RECEIVED IN ENGLAND FROM ALL SOURCES	INCOME. RECEIVED IN ENGLAND FROM ASSOCIATNS	No. OF STN. FORN.	CLERGY. TOTAL	CLERGY. (INCLUDG NATIVE B.S.)	LABOURERS. TOTAL.	LABOURERS. INCLUDING NATIVE.	SCHOLARS. TOTAL.	SCHOLARS. INCLUDING FEMALES	COMMUNICANTS	LOCAL FUNDS RAISED AND EXPENDED IN THE MISSIONS		
1799													C.M.S. founded April 12	
1800		£ 911											Jänicke. d.	
1801														
1802		373												
1803		566											Ceriché. d.	
1804	W. AFRICA.	611		1	2		2						BIBLE SOCIETY FOUNDED.	
1805		1682		1	2		2							
1806		2460		1	5		5							
1807		1974		1	5		5						Morrison arrived in China	H. Martyn.
1808		1849		1	4		4						LONDON JEWS' SOCIETY FOUNDED.	
1809		2331		2	3		3					No separate account previous to the year 1832.	N. Zealand Mission decided on.	
1810		2467		3	4		6		35	13			American Board of Missions	
1811		2476		3	4		6		42	17				
1812		2401		3	6		8		"	"			D. Brown. d.	
1813		3046	£	3	6		11	1	92	38			FORMATION OF ASSOCIATNS.	
1814	S. INDIA. N. ZEALAND.	10,793	£7321	5	8		14	1	"	"				Basle M.S.
1815	N. INDIA. MEDITERN	16,643	9942	8	13		21	2	201	"			Buchanan. d.	
1816		17,072	9464	11	13		34	12	1003	"	6		Basle Seminary	Sierra Leone occupied.
1817		19,643	15,423	20	17		43	15	1115	"	21			
1818	CEYLON.	21,616	18,862	28	25		95	55	3262	"	60			Middleton 1835
1819		27,704	24,174	38	26		123	70	5152	"	120		Antigua occupied	
1820	WESTERN INDIA	30,062	25,684	41	34		201	134	6125	"	318		Tinnevelly occupied	
1821		31,149	28,158	38	35	2	217	155	6846	"	434			
1822	N.W. AMERICA	32,975	28,135	40	36	2	252	184	9916	"	508			
1823		32,226	30,400	43	42	2	286	238	12,311	1347	689			Corrie. / Bp of Madras
1824		37,043	32,571	42	38	2	380	313	13,618	2609	615			
1825		43,492	34,612	46	41	2	398	321	14,090	2957	411		C.M. Institutions	
1826	W. INDIES.	43,528	38,861	51	52	2	425	344	13,637	2795	644		Jamaica, Egypt and Malta	
1827		44,131	36,972	54	52	3	407	334	13,441	3086	646		Br. Guiana occupied	
1828		42,094	37,633	47	55	1	442	351	12,561	2364	750			
1829		54,010	45,184	51	46	1	260	206	12,419	1686	1044		Syra Schools	Abyssinian Mission.
1830		47,391	41,639	54	53	"	495	390	14,791	2160	1051			
1831		47,839	39,661	56	58	4	550	457	15,791	2340	1071			
1832		41,839	34,815	48	50	4	609	504	16,881	2404	1271			
1833		48,315	41,087	46	66	4	620	504	18,318	2495	1598	£1053	Wilberforce d.	
1834		51,207	40,862	50	54	4	561	464	18,283	2607	1352	1715		
1835		66,909	47,759	64	61	6	593	487	18,361	2150	889	2673	Amer. Episc. M.S.	

Craig — Turner — James

THE CHURCH MISSIONARY SOCIETY.

I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwelt on the earth, and every nation, and kindred, and tongue, and people, saying with a loud voice,

Fear God, and give glory to Him; for the hour of judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water.—

Rev. xiv. 6, 7.

ALMOST all commentators on the Book of Revelation who adopt what is termed the historical interpretation of it, and regard it as a prophetic portraiture of the fortunes of the Church, concur, whatever their minor differences, in the opinion that the present is emphatically the era of Missions. It is certain, as a matter of fact, that the commencement of the present century witnessed such an outburst of Missionary zeal as was unknown before, quickening into new energy the few Institutions already established, and initiating many more whose growth and expansion have far outstripped the most sanguine anticipations of their founders. In 1799 the whole amount of English contributions for Foreign Missions did not exceed £10,000, so great was then the general apathy on the subject. Now the annual receipts in the United Kingdom for the same object exceed half a million sterling.

It must not be supposed, however, that the labours of Christian Missionaries prior to the present century were unsuccessful or unimportant. They were as bright stars in the midnight sky. Not only was their work valuable as laying the foundation of some of our most flourishing Churches among the heathen; but they demonstrated, what was often controverted sixty years ago, both the need and the feasibility of Missions: their experience could be appealed to when the various nascent Societies had as yet none of their own. The holy self-denial of the Moravian Brethren, those pioneers of modern Missions; their experience among the Greenlanders that nothing but the tidings of the love of Christ could reach the heart of a heathen savage; the biographies of Brainerd and Eliot, and other of the Missionaries from the Pilgrim Fathers to the Red Indians; the first agents of the *Christian Knowledge Society* in South India, Ziegenbalg and Sartorius and Schwarz and Gericke; the saying of the last that 'nothing is so graceless as a Mission without Christ'—these records, and others like them, had a powerful influence in setting a high standard of personal devotedness for all succeeding Missionaries, and in presenting evidence of the power and presence of the Saviour, both to sustain His servants under their trials, and to witness to their testimony for Him.

These efforts, however, were but harbingers of far greater. Every section of professing Christians in Great Britain began to arise to their duty towards the heathen. 'Some excellent Churchmen saw this: and while they were prepared to say, "Grace be with all them that love our Lord Jesus Christ in sincerity," they could not but wish that the heathen should be evangelized, in accordance with the doctrines and principles of their own Church. Feeling for its high character as a Missionary Institution, and deeply impressed with their past neglect, they were anxious to devise a remedy for it. With this view some Clergymen in the metropolis met together in the year 1799,* to concert measures for

* On the 12th of April, the following were present, at the Castle and Falcon, in Aldersgate Street, the Rev. John Venn in the chair: the Rev. Messrs. William Jarvis Abdy, Edward Cuthbert, John Davies, Henry Foster, Thomas Fry, William Goode, William A. Gunn, R. Middleton, John Newton, J. W. Peers, LL.D., Richard Postlethwaite, Josiah Pratt, Thomas Shepherd, Thomas Scott, and Charles H. Terrott. At a subsequent Meeting, on the 15th of April, Sir Richard Hill, and Samuel Thornton, Esq., attended, and signified their readiness to accept the office of Vice-President. On this day, also, Ambrose Martin, Esq., laid the pecuniary foundation of the Society by a Benefaction of 100*l.*

sending "the Gospel of the grace of God" to the idolatrous nations of the earth, in connexion with that Church of which they were the devoted servants and attached friends. So culpably indifferent, however, had our Church been to the state of heathen countries, that to Africa and the East no English Clergyman had ever gone forth as a Missionary. Our prayer had long been, that "God's way might be known upon earth, His saving health among all nations;" but at the period to which we allude, it was evident to every reflecting mind, that the adoption of additional measures had become absolutely necessary, to bring the heathen under the benign influence of the Gospel. Hence arose the necessity for the formation of the *Society for Missions to Africa and the East*—as the Church Missionary Society was first designated; and it was the first Institution which sent forth Clergymen of the Church of England to preach exclusively to the heathen in those parts of the world. In 1812, its designation was changed to its present form, *The Church Missionary Society for Africa and the East.* This designation was given to distinguish it from the Missionary Institutions of Dissenting Bodies; and also to afford a distinct intimation that its proceedings would be conducted in conformity with the doctrines and discipline of our Communion; while the catholic spirit of the Society is evidenced by its Thirty-first Law—"A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." In accordance with the Society's name, we find that the first clause in the Laws which regulate its proceedings is as follows—"This Institution shall be conducted by a Patron or Patrons, a Vice-Patron, a President, Vice-Presidents, a Committee, and such Officers as may be deemed necessary; *all being Members of the Established Church.*"—(*Brief View*, pp. 2, 3.)

For the further history of the Society, we must refer our readers to the *Brief View* of its Principles and Proceedings, supplied on application at the Office, in which the facts stated in a tabular form in the Chart at the head of these remarks are detailed more at length. Sketches of the various Missions will be found below.

It need only be added here, that in the year 1825, the Society opened an Institution at Islington, for the purpose of training up young men for the office of Missionaries by a sound education in science, classical learning, and theology. From this Institution 286 students have been ordained: four of the number have been raised to the Episcopate, and seven fill the office of Archdeacon; and about 49 have gone from it to labour as Catechists.

A large supply of Missionaries has been obtained from a Missionary Training Institution at Basle, in Switzerland, and from other Societies on the Continent. These Missionaries, of late years, have finished their studies at Islington, and have received orders in the English Church before going abroad.

In addition to these, the Society has sent out above 100 Missionaries from the ranks of the Clergy at home, and from the students of our Universities. The Committee are encouraged to hope that the claims of the heathen are becoming more generally recognised; and they are convinced that there is no wider sphere for the full employment of natural and acquired talents, when sanctified by the Spirit of God, than is presented by the ripening fields in heathen and Mohammedan countries.

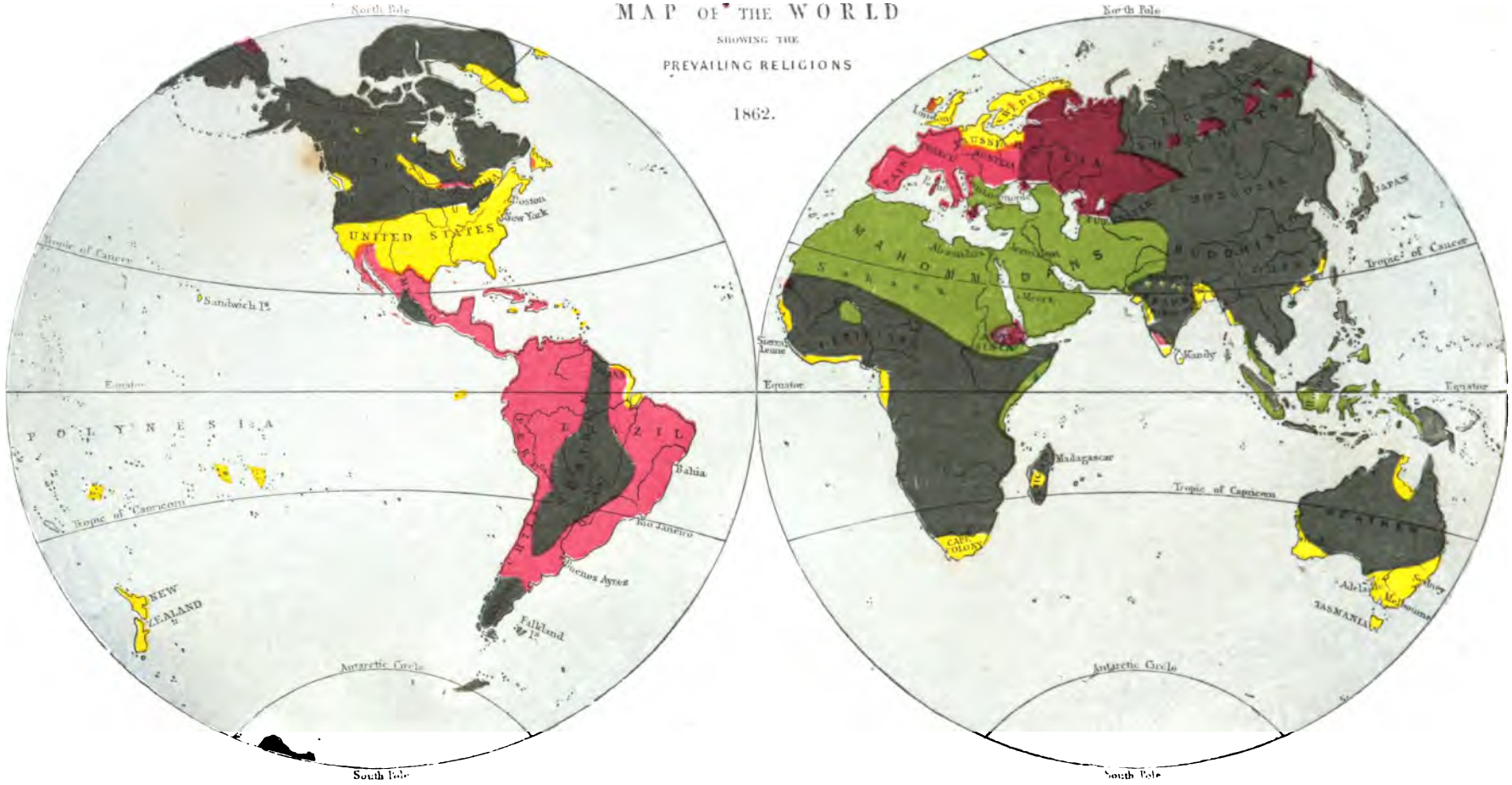
The whole number of European labourers, of all ranks, sent out by the Society to promote the conversion of the world exceeds 680.

MAP OF THE WORLD

SHOWING THE

PREVAILING RELIGIONS

1862.



'THE FIELD IS THE WORLD.'

THE whole world is spread before the Christian Church as the field of its labours. The Saviour's parting command indicates no other limits than the race of man—all sprung from a common parent, all involved in a common ruin, all interested in a 'common faith,' and a 'common salvation.'

The population of the world may be viewed in reference to Christian Missions, *politically*, *ethnologically*, or *religiously*.

I. It is obvious that the POLITICAL *relations* of a country have a close bearing on the subject. Throughout the vast dominions of Asiatic Russia, through the possessions of the Sultan of Turkey and the Shah of Persia, through the interior of South America, as, till quite recently, in the Island of Madagascar, direct Protestant Missions are impossible, or are carried on most precariously, because these Governments know little or nothing of the principle of toleration of religious opinion, in most cases exclude the Christian teacher, and in all expose a convert to the peril of martyrdom. These countries cannot be said to be *open* to the Gospel. In our prayers for the removal of all hindrances to the preaching of the Word, these obstacles should be borne in mind.

II. ETHNOLOGY helps us but little in our survey of the Mission field. The great number of conflicting theories and classifications of the races of mankind is enough to prove how little is known certainly or satisfactorily on the subject, for none is so clearly demonstrated as to command universal acceptance. This at least may be said, that all researches, as far as they have hitherto been prosecuted, tend to confirm and illustrate the brief Scriptural statements on the one hand, that God 'hath made of one blood all nations of men for to dwell on all the face of the earth,' and on the other, that a dislocation or confusion of their languages took place, as at Babel, early in the world's history, such as has hitherto baffled the generalizations of science. The sources of this study of the mutual connexion of various races of men are threefold—their physical and mental endowments, their linguistic affinities, and their customs and traditions.

The labours of the late Dr. Prichard have demonstrated that the diversities of climate and other external causes are quite sufficient to account for the varieties now found among the human species, without resorting to any theory of the independent origin of different races of men. The identity of the oral traditions of tribes far removed from each other locally, points also strongly to the common origin of mankind. Considerable progress has been made in the comparative study of languages, and many have been classified, collated, and arranged under different families; but as yet our knowledge of the tongues spoken by at least half the population of the world is very superficial and imperfect, and fifty years' more research, conducted under the most favourable conditions, will be needed before any absolute opinion can be pronounced upon the subject.

The general results already obtained may be thus briefly summed up—the population of the globe being estimated at from 900,000,000 to 1,300,000,000—first, as to (A) *Races*, secondly, as to (B) *Languages*.

A. *Races*—The most commonly, but by no means universally, accepted subdivisions of the human family, classify them as follows—

a. The *Aryan* (otherwise called *Caucasian*, Indo-European, Indo-Germanic, Iranian, Sarmatic, &c.), stretching from Iceland to Calcutta, embracing nearly all the nations of Europe, and the inhabitants of the Caucasus, Georgia, Persia, and Northern Hindūstān, and including, as one of its leading offshoots (though the linguistic affinities have not yet been clearly made out) the Semitic nations, *i.e.* Jews, Arabians, and some minor tribes. They number about 369 millions.

b. The *Turanian* (otherwise called Mongolian, Ugro-Tatarian, Scythian, &c.), being the most populous subdivision, containing about 552,000,000 of souls, and spreading over almost all parts of the continent of Asia not hitherto mentioned, and in Europe including the Turks, Cossacks, Finns, and Laplanders.

c. The *Negro* of Africa and New Guinea, comparatively very little known; population formerly estimated at 80,000,000, but probably not less than 196,000,000.

d. The *Malay*, about 200,000,000 more, peopling the Eastern Archipelago, Australia, Madagascar, New-Zealand, and the Islands of the Pacific.

e. The dwindling aborigines of the *American* continent, now calculated at 1,000,000, are probably to be affiliated either to (*b*) or (*d.*)

B. *Languages.*—It is difficult to say how many languages there are in the world. Three hundred is probably a low estimate: Prof. M. Müller estimates them at 900; but he includes in this enumeration many of the rank of dialects. The Bible, or a portion of it, exists in 190 different tongues. Our systematic knowledge of the vernaculars of Africa, America, and Northern Asia is very imperfect. The study of philology has naturally made the most progress amongst languages remarkable either for the richness of their literature or the civilization of those who speak them. By far the most important linguistic discovery of modern times was the communication of the Sanskrit language by the Brahmins of Krishnagar to the great Oriental scholar, Sir W. Jones—a sacred tongue which had hitherto been jealously secluded from the knowledge of foreigners. Sanskrit has effected a complete revolution in the science of etymology, and has demonstrated undoubted affinities between the grammars and

vocabularies of races before regarded as quite distinct—Celt, Saxon, Latin, Greek, Slavonic, Persian, Hindū.

The miracle of Pentecost was a foreshadowing of the reversal of the curse of Babel. Even now the language of every regenerated heart is the same, and faith anticipates the time when the unity of mankind in God shall be gloriously manifested, and when 'a great multitude which no man can number of all nations, and kindreds, and people, and tongues, shall stand before the throne and before the Lamb,' all joining in the same song, and all participators in the same salvation.

III. But by far the most important aspect under which the human race is to be viewed with respect to Missionary enterprise is the question of their different existing RELIGIONS. How the various false creeds in vogue in the world took their origin is a matter of speculation, and probably will always continue to be so, for the data do not exist on which to found any very satisfactory solution. The earliest form of idolatry appears to have been the adoration of the heavenly bodies and the powers of nature. Symbols erected in their commemoration were soon worshipped in the place of the thing symbolized. The worship of deceased ancestors and departed heroes was added; and a vague sense of the malignant power of evil spirits, sometimes deprecated by charms, frequently by bloody sacrifices, often by elaborate and costly ceremonials, is found in practice as the popular religious creed over almost the whole heathen world.

The following Tables exhibit the most generally received calculations as to the distribution of man according to his religious belief.

	Population of the world.	Heathen.	Mohammedans.	Jews.	Christians.
	Millions.	Millions.	Millions.	Millions.	Millions.
Gossner	800	455	140	2 to 5	200
Keith Johnston .	900	484	110	5	301
Sondermann . . .	1000	631	160	9	200
Dieterici	1300	800	160	5	335

Of the heathen by far the largest proportion are *Buddhists*. This materialistic and practically atheistic form of belief usurps the minds of the great bulk of the population of Eastern and Central Asia. Its adherents number at least 350,000,000. The origin of Buddhism and its date with reference to Brahminism have been the subjects of much controversy, the question being whether the latter is a corruption of the former, or the former a reformation of the latter. The preponderance of evidence is in favour of the last-named hypothesis. Gautama Buddha, the founder of the system, seems to be unquestionably an historical personage, who was born about B.C. 625, having arisen in Behar, North India, and adopted the vernacular of the district, Maghada, a corruption of Sanskrit, as the vehicle for his teaching. This language appears to be identical with Pali, the sacred tongue of Buddhism. The traditions respecting him remained unwritten till 400 years after his death. The chief doctrines of the system are, the eternity of matter, the disbelief in any personal Supreme Being, and the transmigration of souls, with the attainment of Nirwāna or annihilation as the *summum bonum*. The precepts of Buddha bear a remarkable resemblance to the second Table of the Mosaic Law, and may have been derived from some of the Israelites carried into captivity. The priesthood, marked by a yellow robe, may be assumed or resigned at will by any person. It involves the vows of poverty and celibacy. The apathy and unbelief engendered by Buddhism are more formidable foes to the entrance of the truth than the rankest polytheism.

Brahminism is the creed of at least 150,000,000 of the teeming masses of Hindustān. Its tenets are well known or readily learnt. The gross extravagance of its idolatry, its hereditary priesthood, and its iron bondage of caste, are mighty obstacles; but they are yielding to the preaching of the Gospel, though the proportion of Missionaries to the population is little more than 1 to 500,000. 'Tell English Christians,' said a native convert, "that we have 330,000,000 of gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet, in the day of judgment, the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them for not sending the Gospel and more Missionaries to India.'

The remainder of the heathen population of the world consists of the *Fetish-worshippers* of Africa; the Indians of America; and the unchristianized portion of the inhabitants of Australasia.

Mohammed was born at Mecca, A.D. 570. The Hegira dates from A.D. 622, the period of his flight from his native town. He died ten years afterwards.

The Christian population is estimated as follows—

	Roman Catholics.	Greek Church, Armenians &c.	Protestants.
Gossner	80,000,000	50,000,000	70,000,000
Keith Johnston	140,000,000	82,000,000	79,000,000
Dieterici	170,000,000	89,000,000	76,000,000

WESTERN AFRICA
Gulf of Guinea
Sahara or Desert
Kong Mountains
Ashantee
Yoruba
Haussa
Bornou
Adamawa
Benin
Dahomey
Ibo
Fulah
Timbuktu
Walata
Jenna
Sego
Bambarra
Kaarta
Bambouk
Barra
Gambia
Bissagos
Sierra Leone
Liberia
Ivory Coast
Gold Coast
Fernando Po
Biafra
St Thomas
Prince's I.
Annobon
Bonny
Old Calabar
New Calabar
Rio Nun
Rio Formosa
Rio Camaroons
Cape Palmas
C. Mesurado
C. Mount
C. St Paul
C. St John
Monrovia
Freetown
Goree
Bissao
Boulam
Kabenda
Kabra
Yauri
Zaria
Kano
Kashna
Sokoto
Nyffe
Rabba
Egga
Kakanda
Ilorin
Eyeo
Abeokuta
Badagry
Lagos
Adra
Ijeba
Whydah
Jaboo
Akassa
Fundah
Bonne
Yolaia
Rumaisie
Sherboro I.
Plantain I.
Banana I.
Tagrin R.
Sestro R.
Cavally R.
Volta R.
Formosa R.
Nun R.
Camaroons R.
Gabon R.
Benue R.
Chadda R.
Quorra R.
Niger R.
Senegal R.
Gambia R.
Faleme R.
Falemme R.
Kuara R.
Kong Mts.
Timbuktu
Walata
Jenna
Sego
Bambarra
Kaarta
Bambouk
Bissagos
Sierra Leone
Liberia
Ivory Coast
Gold Coast
Fernando Po
Biafra
St Thomas
Prince's I.
Annobon
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Rio Nun
Rio Formosa
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Cape Palmas
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C. Mount
C. St Paul
C. St John
Monrovia
Freetown
Goree
Bissao
Boulam
Kabenda
Kabra
Yauri
Zaria
Kano
Kashna
Sokoto
Nyffe
Rabba
Egga
Kakanda
Ilorin
Eyeo
Abeokuta
Badagry
Lagos
Adra
Ijeba
Whydah
Jaboo
Akassa
Fundah
Bonne
Yolaia
Rumaisie
Sherboro I.
Plantain I.
Banana I.
Tagrin R.
Sestro R.
Cavally R.
Volta R.
Formosa R.
Nun R.
Camaroons R.
Gabon R.
Benue R.
Chadda R.
Quorra R.
Niger R.
Senegal R.
Gambia R.
Faleme R.
Falemme R.
Kuara R.
Kong Mts.
English Miles.
0 50 100 200 300 400 500
The places underlined, as Freetown, are C.M. Stations
but many stations are necessarily omitted from
the smallness of the scale.
West Longitude
East Longitude

WEST AFRICA.

THE West-African slave-trade, and the awful social wrongs thereby inflicted on the Negro, appeared to point to his country as having the first claim on Christian compassion; and it was to the land of Africa, accordingly, that the Church Missionary Society directed their earliest efforts. From 1804 to 1816 the Mission was tentative rather than settled, and various of the tribes on the sea-coast were visited, from time to time, by our agents. The earliest Missionaries settled among the Susus on the banks of the Rio Pongas, about 100 miles north of the British colony of Sierra Leone; but after labouring there for eleven years, during which time seven out of fifteen fell victims to the climate, the Mission buildings were destroyed by fire at the instigation of the slave-dealer, and the surviving Missionaries compelled to take refuge in the British colony. A station formed among the Bulloms in 1812 could not be sustained beyond six years.

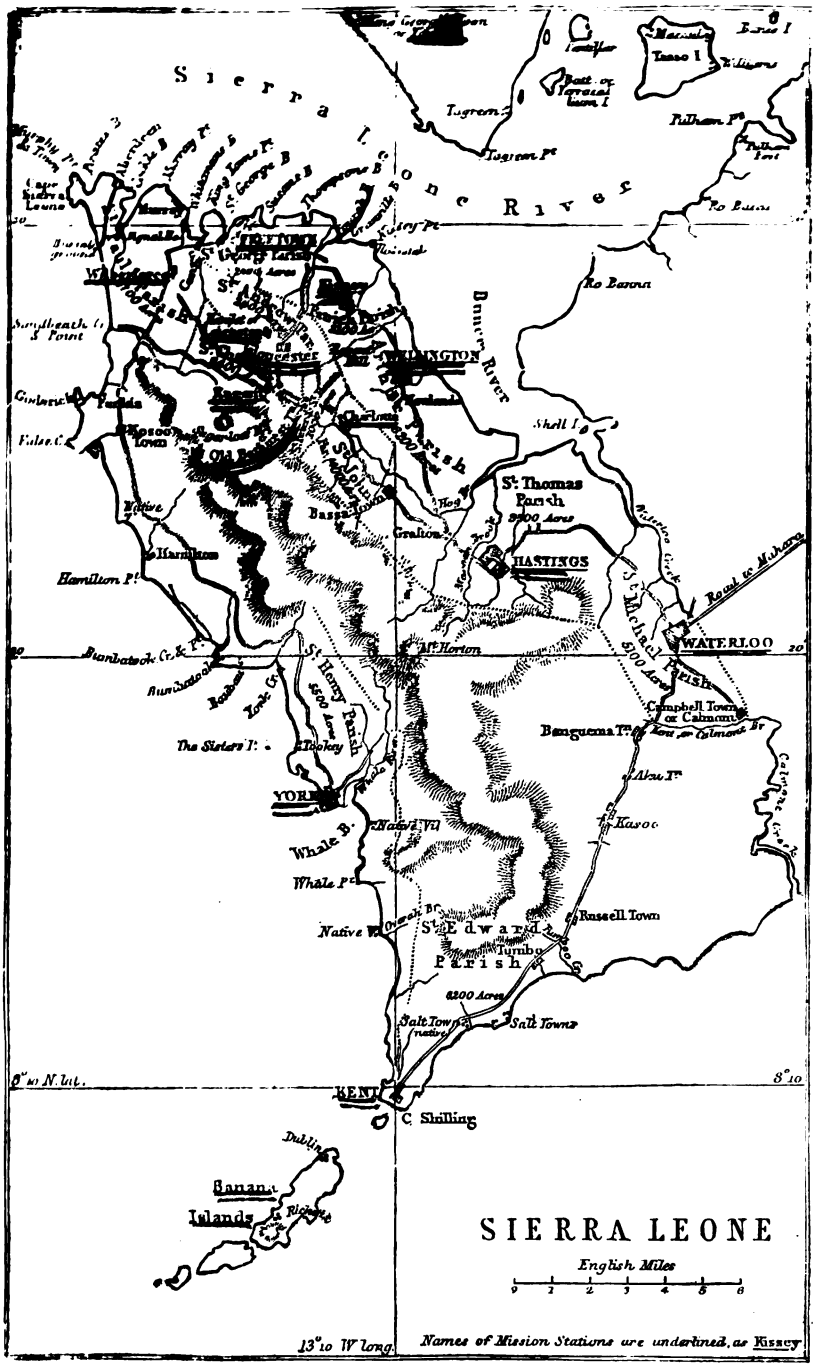
The present centres of the Society's operations are the promontory of Sierra Leone, with branches in the contiguous districts of Timni, Quia, Sherbro, and Bullom; the Yoruba country on the Gulf of Guinea; and the banks of the River Niger; notices of which are given subsequently.

The continent of Africa has been of late years wonderfully opened to Europeans. Recent travellers have been active and successful in geographical researches. The lavish variety of its indigenous products is being rapidly developed. A highway is thus being prepared for the entrance of the Gospel amongst its millions of fetish-worshippers and ignorant Mohammedans. One of the most important contributions towards the knowledge of African languages has been supplied by the labours of one of the Society's Missionaries, the Rev. S. W. Kölle. He has collected, in his *Polyglotta Africana*, specimens of upwards of 100 distinct tongues, not ten of which have yet been made the vehicle of Christian truth and love. A fact connected with this work deserves to be recorded. The well-known traveller, Volney, founded a prize to be given annually by the French Institute for the best work on language. Dr. Kölle's *Polyglotta*, together with his grammars of the Bornu and Vei languages, was, without his knowledge, submitted in competition for this prize. The prize was awarded to these works, with a high compliment on the part of the adjudicators to the patience of research and powers of analysis therein manifested. Thus has the infidel been made, in God's providence, to promote the Gospel. 'The wealth of the sinner is laid up for the just.'

CHRONOLOGICAL STATISTICS.

1804.....Susus.
1812.....Bullom Shore (1861, re-occupied).
1816.....Sierra Leone (permanently occupied).
1840.....Timni Mission.
1845.....Yoruba Mission.
1857.....Niger Mission.
1863.....Quia Mission.
1863.....Sherbro Mission.

Several other Protestant Missionary Societies are labouring on the West Coast of Africa. A Mission from the Negroes of the West Indies, aided and supported by the Society for the Propagation of the Gospel, is learning to care for their fatherland on the Rio Pongas, the scene of our Society's earliest labours; The Wesleyans are at the Gambia, Sierra Leone, Cape Coast Castle, &c.; The London Baptists at Fernando Po and on the Cameroon; The Basle and Berlin Societies at various points on the Gold Coast; The Episcopal Church of America (with a Bishop) at Cape Palmas; and the Presbyterians, Methodists, and Southern Baptist Convention of the same country, at various points in Liberia, &c.


Sierra Leone
Bonce River
Tagrem
Tagrem Pt
Tasso I
Fullhem Pt
Ro Pana
Ro Pana
Bunce River
Shell I
WILBERFORCE
WILLINGTON
St Thomas Parish
3200 Acres
HASTINGS
WATERLOO
St Michael Parish
5000 Acres
Mt Horton
St Henry Parish
5500 Acres
YORK
Banana Islands
Plantain I
Dublin
Bangema Tn
Campbell Town or Calmont
Alcu Pt
Kasoo
Russell Town
St Edward's Parish
Jumbo
8200 Acres
Salt Town
Salt Town
KENT
C Shilling
Whale Pt
Native Pt
Hamilton
Hamilton Pt
Gallinas
Gallinas Creek
Bunbatook Cr
The Sisters I:
Thokey
Kasoo
Whale B:
Native Vil
Native Vil
Kissey Pt
Kissey
Aberdeen
Charlotte
Kent
Kissey
Thornton
Queen
Kissey
Kissey
Kissey

SIERRA LEONE.

SIERRA LEONE Proper is a rich and fertile peninsula on the western coast of Africa, about twenty-six miles long by twelve broad, with an area of about 300 square miles; though its extent, as a British colonial possession, has recently been nearly doubled by the annexation of territories, chiefly to the North and East, from the Bullom and Quia districts. It was known to the Portuguese as early as A.D. 1442, and was, even then, employed by them and other nations, including the English, as an *entrepôt* of the Negro slave-trade. The shore is low; but rugged mountains rise in the interior to the height of 3000 feet, whose serrated outline suggested the name of the locality. Cotton, sugar, cocoa, arrow-root, and, indeed, every species of tropical product, amply repay cultivation there, though the exports are principally confined at present to palm-oil, spices, ivory, bees-wax and timber.

The population (about 42,000) is composed of elements which do not at first sight appear to afford much promise of Missionary success. In 1787, Mr. Granville Sharpe, commiserating the runaway slaves who had congregated in great numbers in the streets of London, procured their settlement on the peninsula. Four years afterwards the African Company, promoted by Wilberforce and other opponents of the slave-trade, was incorporated, and obtained possession of Sierra Leone, and of various forts and factories on the Gold Coast. A number of Negro soldiers from West-Indian regiments, disbanded at the close of the American war, were the next addition to the population. In 1808, the settlement was transferred to the British Crown, and has since been employed as the principal location of the recaptured Africans from Spanish and Portuguese slavers. Thus the main element consists of the living cargoes of slave-ships captured at sea by the British cruisers engaged in the suppression of the hateful traffic in human creatures, liberated at Sierra Leone in wretched nakedness and degradation, and thus brought under the teaching of the Society's Missionaries. As they had been gathered from upwards of 100 tribes in various parts of Africa, speaking widely-different languages, they were taught to acquire English as a means of intercommunication with each other, as well as the medium of Christian instruction.

The first signal success rested on the labours of the Rev. William A. B. Johnson, in 1816: the progress has since been steady; and the colony has at last become a Christian land.

From the very first a self-supporting Native Church was the object kept steadily in view. The first Report of the Society insisted on the importance of the training of Native agents, and laid down a plan for the purpose of which 'it was hoped that in time it might support itself without further aid from the Society.' The converts were also habituated from the first to contribute weekly payments for Christian objects. But many years elapsed before transition from dependence on the Society to self-support and self-government could take place. In 1852, Sierra Leone was created a Diocese, which greatly facilitated Native Ordinations, and other measures for the consummation contemplated. In 1854, the Native Church undertook the whole pecuniary responsibility of their primary schools, which had hitherto cost the Society £800 per annum, the weekly payments now forming the nucleus of a Church Fund to be managed by the people themselves and appropriated to the maintenance of their own institutions, beginning with the schools. The opening of the year 1862 witnessed (in the language of a Native African) the passing of the Sierra-Leone Mission 'from a Missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop,' by the foundation of a Native Pastorate: ten Native-Pastors were placed on a Native

Pastorate Fund, and have since been maintained from local resources independently of the Society. Sierra Leone will for the future be a basis of operations for the unevangelized regions of West Africa, rather than a Missionary Station itself; and the Society's connexion with it is now almost confined to the maintenance of such superior educational establishments as may sustain and raise the standard of Christianity in the colony, and provide effective Native Agents for other fields.

The Church of Sierra Leone has also become self-extending. A reverse process to that which originally accumulated so many fragments of various tribes into one place has commenced. The liberated Africans have begun to return to their own native countries—returning, not as they came, but evangelized, civilized, with Missionary ardour and energy, to spread the Gospel in their own native languages many hundred miles away from the British colony. We have no difficulty in now explaining the providential dealings, once so dark, which frustrated the earlier Missions to West Africa, and concentrated them on Sierra Leone.

These triumphs have not been won without sacrifice. The cultivation of lands, formerly overspread with jungle, has made the locality less fatal than in bygone days to European life; but in the course of the first twenty years of the Mission no fewer than fifty-three Missionaries or Missionaries' wives died at their post. To give but one specific illustration of what has been just stated—In 1823, out of five Missionaries who went out, four died within six months; yet, two years afterwards, six more presented themselves. Two fell within four months of their landing in Africa. The next year three more went forth, two of whom died within six months; and there never has been wanting, up to this very day, a constant supply of willing labourers, to the full extent of the Society's ability to maintain them. Such facts amply refute the slander often thrown out against the Christian heroism of Protestant Missions. When we know that they went in faith to do Christ's work to which He called them, aware of the early death that probably awaited them, what other title can we find for them than that of Christ's martyrs?

The little Banana Islands, lying off the southern promontory of the peninsula, now the scene of a flourishing Christian Church, was the place where John Newton, in 1746, entered the service of a slave-trader, and suffered bitter hardships from the severity of the climate and the cruelty of his master's negro mistress. His future career, sketched in his epitaph, written by himself, may be read on the walls of St. Mary's Woolnoth Church, of which he was so many years the Rector—'John Newton, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy.'

He was one of the founders of the Society, and witnessed, before his death in 1807, the commencement of the West-Africa Mission.

CHRONOLOGICAL STATISTICS.

	1818.	1828.	1838.	1848.	1858.	1865.
European Missionaries	7	6	7	14	12	8
Native Clergy.....	..	..	..	1	10	8*
Native Agents.....	5	9	19	56	67	11*
Total Labourers.....	17	21	35	75	99	32*
Communicants	..	489	902	2047	3637	1253*
Schools	8	7	22	59	57	7*
Scholars	667	584	3663	5032	4499	257*

* The remainder transferred to the Native Church.

THE
YORUBA COUNTRY, &c
with the Course of the
NIGER & TSHADDA.
Throughout the various Yoruba districts (Yoruba Proper, Egba, Ijebu, Ijesha, Ekiti, &c.), the language is identical - the dialectic variations not being greater than between some of our English counties.
English Miles.
0 50 100 150
Church Missionary Stations are underlined, as Abeokuta.
YORUBA
DAHOMEY COUNTRY
EGBA
EGBADO
IJEBU
IJESHA
IGBOMINA
KAKANDA
NUFI
BENIN COUNTRY
IBO COUNTRY
WARRI
BIGHT OF BENIN
LAGOS
Onitsha
Idda
Rabba
Abeokuta
Ibadan
Oyo
Ilorin
Ogbomosho
Ijaye
Awaye
Ikirun
Ede
Ife
Ondo
Ikerin
Ilesha
Ibo
Nidoe
Bonny
Brass
Benin
Calabar R.
Cameroon R.
Cameroon Mt.
Fernando Po
Princes I.
Annobon
Gaboon R.
Old Calabar R.
Bight of Biafra
Bonny R.
Niger R.
Tshadda R.
Benue R.
Binue (or Tshadda)
Rivers Cr.
Abutshi
Ayadi Bay
Akpoto
Ogugo
Ibi
Kindeko
Angiboi
Mt. Trudi
Gashaka
Muhari
Dampara
Hamaruwa
Yuwa
Damawa
Zuara
Igbeyin
Mode Farm
Ogbomosho
Ede
Ife
Ondo
Ikerin
Ilesha
Ibo
Nidoe
Bonny
Brass
Benin
Calabar R.
Cameroon R.
Cameroon Mt.
Fernando Po
Princes I.
Annobon
Gaboon R.
Old Calabar R.
Bight of Biafra
Bonny R.
Niger R.
Tshadda R.
Benue R.
Binue (or Tshadda)
Rivers Cr.
Abutshi
Ayadi Bay
Akpoto
Ogugo
Ibi
Kindeko
Angiboi
Mt. Trudi
Gashaka
Muhari
Dampara
Hamaruwa
Yuwa
Damawa
Zuara
Igbeyin
Mode Farm

YORUBA MISSION.

In 1841, an Expedition, consisting of three steamers of the Royal Navy—the 'Albert,' Captain H. D. Trotter, the 'Wilberforce,' Commander William Allen, and the 'Soudan,' Commander Bird Allen—was sent up the Niger by H. M. Government, with a view to promoting 'the substitution of an innocent and profitable commerce for that traffic by which the continent of Africa has so long been desolated.' (Parliamentary Papers, No. 57, 1840.) It was accompanied by one of the Society's Missionaries, who had spent ten years in Sierra Leone, the Rev. J. F. Schön, and also by Mr. Samuel Crowther (a recaptured negro slave), and other native teachers. The Expedition was generally denounced as a failure, for the mortality amongst the Europeans who engaged in it was most disastrous, forty-two white men out of one hundred and fifty having died in sixty-two days. Mr. Schön, however, had thus the opportunity of commencing the study of the Hausa language, which he has since so successfully prosecuted as to have translated portions of the Holy Scriptures into that tongue; and the Christian negroes returned to Sierra Leone with the intelligence that the wars which once wasted their country had ceased, and that the way was now open to them to return to their long-lost home.

The Yoruba tribe, numbering upwards of 2,000,000, situated upon the Bight of Benin, and northwards nearly to the Niger, were the people who had suffered most of all from the Trans-Atlantic slave-trade, and formed, consequently, the most numerous portion of the re-captured negroes at Sierra Leone. The tidings that their mother-country was again accessible to them at once prompted their return. As they had, however, become acquainted, during their sojourn at Sierra Leone, with Christianity, they stipulated that their Christian teachers should return with them. They did so, and, in the year 1845, occupied the chief town of the Yoruba country—Abeokuta, with its 70,000 inhabitants—from whence the Gospel has radiated to many of the large towns in the surrounding district. This Mission, one of the second generation, derived rather from the Christianized Sierra Leone than from the Christianizing England, has expanded with remarkable rapidity. The converts have endured, in the best spirit of Christian confessors, bitter persecutions from the heathen priests. In 1851, and again in 1863, an invasion by the King of Dahomey, the chief supporter of the slave-trade, was signally defeated by the inhabitants. Subsequently, the slave-trading seaport, Lagos, was captured by British cruisers, and is now the scene of an important Mission Station. In 1861, it became a British Dependency, greatly to the protection of lawful trade in the waters which it commands. An intestine war, which it is hoped will ere long terminate, has grievously retarded the development of the Mission for the last four or five years.

Language and Christian Books.—*Yoruba:* The entire New Testament. The Old Testament nearly completed—the Liturgy—a Primer—Catechisms—a bi-monthly Newspaper, the *Iwe Irohin*, &c.

CHRONOLOGICAL STATISTICS.

1843.... Badagry.
1845.... Abeokuta (Oshielle).
1852.... Otta.
1852.... Ibadan.
1853.... Ijaye.
1854.... Lagos.
1856.... Oyo.
1857.... Ishaga.

	1845.	1850.	1855.	1860.	1865.
European Missionaries .	2	5	7	6	10
European Catechists ..	..	..	..	6	2
Native Clergy	1	1	3	5	5
Native Agents	3	10	28	46	48
Communicants	..	122	536	916	1175
Schools	..	6	13	17	14
Scholars	..	418	775	555	928

[Turn over, Niger Mission.]

NIGER MISSION.

In 1854, a second Niger Expedition penetrated successfully 500 miles into the interior, and found the natives everywhere anxious to receive Christian teachers. Another Expedition during the summer of 1857 was projected by the late Macgregor Laird, Esq., and successfully carried out with the sanction and aid of H. M. Government; and it was his purpose to arrange for an annual ascent of the river.

Two native Clergymen and five native teachers were on this occasion enabled to establish themselves at various points on the river, and the Niger Mission was thus commenced, with the cordial welcome of the people, at Onitsha, at Gbebe, near the Confluence, and at the important town of Rabba.

But various hindrances arose, precluding further intercourse till 1861, when one of Her Majesty's Gun-boats ascended the river, in company with a trading vessel, and afforded the Rev. S. Crowther the opportunity of visiting the Stations. He found that the Native teachers, though isolated both from the parent Church and from each other, and under great privations from the lack of supplies, had not only maintained their own Christian profession, but their character as Missionaries of the Gospel. A new Station was then formed at Akassa, at the Nun mouth of the river, as a basis of operations, both for labours among the degraded tribes of the Delta, and to maintain a free communication with the Upper Niger. It is a point of special interest that this Mission is conducted wholly by Native Agency, chiefly furnished by humble but pious and self-denying Scripture Readers (or Christian Visitors) from Sierra Leone.

Last year witnessed an event which deserves special record as a new and notable era in modern Missions—the consecration of the first Native Convert to the Episcopate. The Rev. S. Crowther, who had been created D.D. by the University of Oxford, was set apart as Bishop of the Niger, in Canterbury Cathedral, on St. Peter's Day, 1864. His Primary Visitation has done much for the consolidation of this rising Mission, when he ordained one of the Native Teachers for a new Station at Idda, and induced the King and Chiefs of Bonny, the eastern point of the Delta of the Niger, to guarantee the support of a Native Missionary and other Christian Teachers.

The Hausa language, spoken over the great district drained by the Niger, is one of the most important of the African tongues, being the common medium of communication throughout all North-west Africa, westward as far as Sierra Leone, and northward even to Tripoli. It is *written* by the natives in the Arabic character. Considerable progress has been made in the translation into Hausa of the New Testament and part of the Pentateuch.

Languages and Christian Books.—*Hausa:* a Primer—portions of the Holy Scripture. *Isoama-Ibo:* a Primer—the Gospel of St. Matthew—the Liturgy. *Nufé,* or *Nupé;* a Primer—seven chapters of St. Matthew. Many of these works have been prepared by Christian Africans.

CHRONOLOGICAL STATISTICS.

1857.....Onitsha.
1857.....Gbebe.
1857.....Rabba (since relinquished).
1861.....Akassa.
1864.....Idda.
1865.....Bonny.

	1857	1860	1863	1865
Native Missionaries....	1	2	2	3
Native Lay Agents....	5	6	14	10
Communicants.....	..	..	..	73
Schools.....	..	1	1	4
Scholars.....	..	24	24	52

THE
MEDITERRANEAN.
Church Missionary Stations are underlined as Smyrna.
Routes to India marked
Railways thus
English Miles.
0 100 200 300 400 500
Bay of Biscay
SPAIN
FRANCE
SWITZERLAND
Lombardy
Hungary
Wallachia
Bosnia
Servia
Bulgaria
Roumelia
Albania
Black Sea
Circassia
Crimea
Moldavia
RUSSIA
Asia Minor
Syria
Palestine
Greece
Archipelago
Ionian Islands
Sicily
Malta
Sardinia
Corsica
Naples
Tuscany
Papal States
Sardinia
Lombardy
Venice
Milan
Turin
Genoa
Florence
Rome
Madrid
Barcelona
Minorca
Majorca
Gibraltar
Marseilles
Lyons
Geneva
Bordeaux
Paris
Strasbourg
Munich
Basle
Trieste
Belgrade
Constantinople
Smyrna
Salonika
Beirut
Jaffa
Damascus
Jerusalem
Alexandria
Algiers
Constantine
Tunis
MOROCCO
ALGIERS
TUNIS
TRIPOLI
Barca
Gulf of Sidra
Gulf of Cabes
Suez
Via Southampton
Via Trieste
Via Marseilles
R. Danube
R. Rhine
R. Rhone
R. Ebro
R. Save
R. Pruth
R. Dniester
R. Dwina

MEDITERRANEAN MISSION.

As early as the year 1811 the Society's attention was directed to the Levant, and to the possession of Malta by Great Britain as a promising centre for Missionary operations, chiefly through the representation of the late Dr. Buchanan. A grand and attractive scheme was proposed. It was represented, by persons who had the best means of information, that the resources and spirit of the Romish College de Propagandâ Fide had been well nigh extinguished by the revolutions on the Continent; that the minds of Roman Catholics were prepared for listening to the pure doctrines of Scripture; that the decayed Churches of the East—the Greek, Armenian, Nestorian, and Coptic—were prepared for a revival; and that through them, once more quickened by Gospel truth, the Mohammedans of Europe, Asia, and Africa might be most effectually evangelized.

A Mission was accordingly commenced at Malta in 1815. Tours were made through Greece, Syria, Asia Minor, Egypt, and Abyssinia, by able and devoted Missionaries, and the results embodied in the publication of several volumes of *Christian Researches*. Much interest was awakened at home; and other Societies, especially those in America, were stimulated to enter on the same field of labour. A printing-press at Malta issued a large supply of religious books and tracts in the various vernaculars. Schools were opened in the island of Syra; and Missions commenced at Smyrna, at Caïro, and Abyssinia.

But the first hopes have not been fulfilled. Rome has revived. From Abyssinia the Missionaries were expelled. And though we are sure that no labour for Christ's sake is thrown away, the results have been, as yet, of an indirect character, and are probably still undeveloped. Nearer acquaintance with the Oriental Churches has demonstrated the tenacity with which they cling to their superstitious opinions and practices, and their repugnance to scriptural light in its purity. One cannot, however, regret that opportunity was given them of instruction in a purer faith.

Malta was relinquished in 1842, and Palestine occupied in 1852. Jerusalem is therefore now the centre of the Mission, where the Secretary resides, possessing the advantage of the ripe experience of Bishop Gobat, so long a Missionary of the Society, and now Bishop of the United Church of England and Ireland in Jerusalem (consec. 1846).

The effects of the Crimean war on the Mohammedan mind are even now not fully developed: but it is obvious that prejudices have received a severe shock, and Christian books are making their silent way into the most unexpected quarters. Constantinople is now occupied by the Society's learned and experienced Missionary, the Rev. Dr. Pfander, with two efficient fellow-workers. Prayerful and watchful expectation will be the present attitude of the friends of Turkish, Egyptian, and Arabian Missions.

Syria contains representatives of almost every religious sect to be found in the Levant, besides others not met with beyond its borders.

1. *Mohammedans*, the lords of the country, about 150,000; divided into the *Sunni*, or followers of Omar, dominant in Turkey, Egypt, Syria, and Hindustan; and the *Shïa*, or followers of Hassan and Hossein, dominant in Persia, and bitterly hostile to the former.

The *Druses* (population 100,000), the *Ansayrii* (population 200,000), the *Ismaelites*, or Assassins, now few in number, and the *Metawileh* (population 25,000), may be regarded as heretical offshoots of Islamism, though their particular tenets, which they keep a profound secret, are but imperfectly ascertained.

2. *Yezidis*, or devil-worshippers, the bulk of whom are to be met with in Mesopotamia and Assyria.

3. *Jews* (population 40,000), subdivided into *Talmudists; Karaites*, who reject the Talmud, and are found principally in the Crimea; *Chasidim*, or fanatics, not dissimilar from Mohammedan dervishes; *Habadim*, or Quietists; and *Zoharites*, so called from their adherence to the Talmudical book, Zohar.

In connexion with them may be mentioned the *Samaritans*, between whom, however, and the Jews, the bitterest hostility still exists. They are now dwindled down to 150 or 200 souls at Nablous (the ancient Sychar).

4. The *Christian* sects of Syria and the adjoining countries—

(1.) The *Greek* Church—called by themselves 'The Catholic and Apostolic Oriental Church'—with the four Patriarchates for Turkey in Asia, having their seats at Constantinople, Alexandria, Antioch, and Jerusalem. The two latter are virtually, though not nominally, subordinate to the Patriarch of Constantinople, and have each under their jurisdiction eight bishoprics.

(2.) The *Greek-Catholic* Church (population 40,000) was formed by a secession from the Greek Church about 120 years ago. Their liturgical language is Arabic; they receive the Lord's Supper in both kinds; their priests are allowed to marry; they keep Easter after the Oriental tradition; but they acknowledge the Pope's Supremacy, and follow several Romish customs. The Patriarch resides at Damascus, and their ecclesiastical dignitaries are usually Arabs by birth, educated at Rome.

(3.) The *Maronite* Church (name derived from their first Bishop, who flourished in the seventh century) embraces about 200,000 souls, the descendants of the ancient Syrians. Their ecclesiastical language is Syriac, an unknown tongue to the generality. Their Patriarch resides on Mount Lebanon. They are bigoted and fanatical Romanists, with, however, certain usages of their own, most of their priests being married.

(4.) The *Latins* are native Roman Catholics of the European Church, but few in number, under the supervision of the convents.

(5.) The *Syrian* or *Jacobite* Church consists of but few members, Their Patriarch resides near Mardin in Mesopotamia.

(6.) The *Syrian Catholics*, but few in number, bear the same relation to the Syrian Church that Greek Catholics bear to the Greek Church—*i. e.* they are Papists, retaining the language and certain of the rites of the Church from which they have seceded.

(7.) The *Armenians* in Syria are few in number, but important from their wealth. They are an ancient Oriental church, and their version of the Scriptures (about A.D. 421) is valuable in determining the Greek and Hebrew texts. They have few holidays, and condemn the worship of images. They are governed by four Patriarchs, of whom the principal resides at Erivan.

(8.) The *Armenian-Catholics* are a papal offshoot of (7), as (2) is of (1).

(9.) The *Copts* are the Church of Egypt, numbering about 200,000 souls. They are the descendants of the ancient Egyptians, the Arabic form of the name, *Kubt*, being apparently connected with *Αἴγυπτος*. They practise circumcision.

(10.) The *Abyssinians* regard themselves as a branch of the Coptic Church, though far outstripping them in absurd legends, superstitious ceremonies, and the worship of saints and angels. They regard Pontius Pilate and his wife as saints. Their worship is in the ancient and to them almost unknown Ethiopic language.

LANGUAGES.—Italian, Modern Greek, Arabic, Maltese, Amharic, and Turkish. The Holy Scriptures and the Book of Common Prayer have been translated into them, besides many other Christian Books.

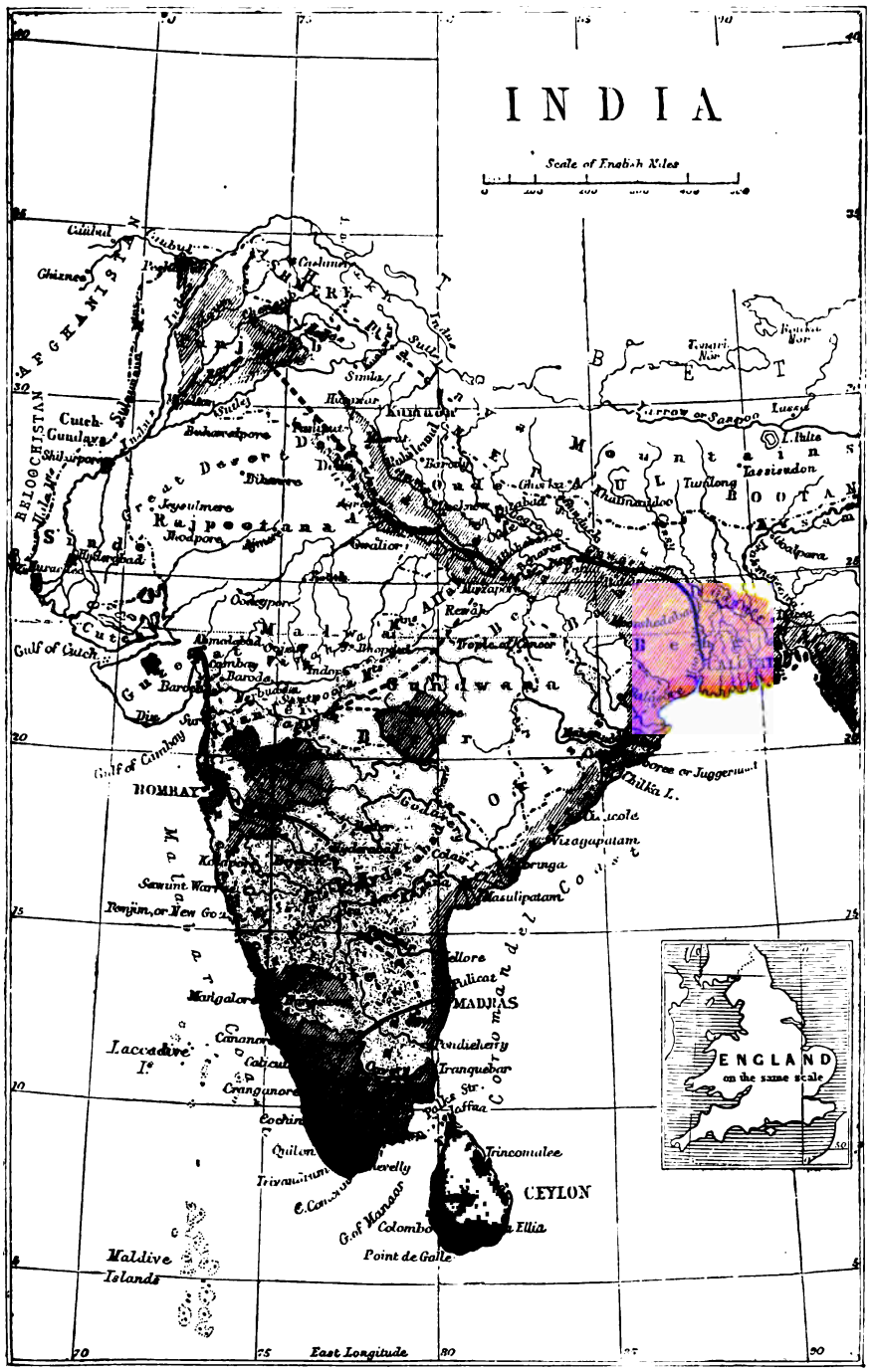
CHRONOLOGICAL STATISTICS.

1815. . . . Malta.*	1826. . . . Caïro.*	1851. . . . Nazareth.
1819. . . . Constantinople.	1828. . . . Syra.	1851. . . . Jerusalem.
1821, *relinquished.*	1829. . . . Abyssinia.*	1852. . . . Nablous.
1858, *re-occupied.*	1830. . . . Smyrna.	1853. . . . Jaffa.

There are 8 Ordained and 3 Unordained Missionaries; 5 Native Agents; 45 Communicants; and 328 Scholars, in 4 Schools, connected with the Mission.

The American Episcopal Missionary Society, the American Board for Foreign Missions, the American Baptists, the London Society for promoting Christianity among the Jews, and the Society for the Propagation of the Gospel, are also labouring in the same field.

* Since relinquished.


INDIA
Scale of English Miles
Ghizney
Cutch Gundava
Gulf of Cutch
Gulf of Cambay
BOMBAY
Laccadive Is.
Maldive Islands
Point de Galle
CEYLON
Colombo
Trincomalee
Jaffna
Tranquebar
Pondicherry
MADRAS
Vizagapatam
Masulipatam
Calcutta
Bhotan
Lassisudon
Tassisudon
Rajpootana
Jeyselmere
Jodpore
Oodeypore
Gwalior
Agra
Delhi
Lahore
Simla
Cashmire
Kattiawar
Surat
Baroda
Cambay
Ahmedabad
Poona
Hyderabad
Aurungabad
Nagpore
Mirzapore
Patna
Benares
Allahabad
Cawnpore
Lucknow
Furruckabad
Bareilly
Moradabad
Meerut
Umballa
Loodiana
Ferozepore
Bhawulpore
Mooltan
Shikarpore
Sukkur
Tatta
Hyderabad
Cutch
Great Desert
Indus
Sutlej
Jumna
Ganges
Nerbudda
Tapty
Godavery
Kistna
Pennar
Cauvery
Malabar Coast
Coromandel Coast
Western Ghauts
Eastern Ghauts
Nilgherry Mts.
Cochin
Calicut
Mangalore
Cananore
Tellicherry
Pulicat
Nellore
Chilka L.
Juggernaut
Ganjam
Sawunt Warree
Ronjin, or New Goa
Kolapore
Colaba
Bombay
Baroda
Surat
Dieu
Diu
Gulf of Manaar
Palk Str.
Trivandrum
Quilon
Cape Comorin
Ellia
Kurrachee
Tatta
Sonmiani
Cape Monze
Ormara
Pasnee
Gwadel
Cape Jask
Bunder Abbas
Gulf of Persia
Arabian Sea
Bay of Bengal
Persia
Beloochistan
Afghanistan
Candahar
Ghuznee
Cabul
Peshawur
Attock
Lahore
Simla
Hurdwar
Kumaon
Nepaul
Thibet
Assam
Brahmapootra
Ganges
Jumna
Sutlej
Indus
Great Desert
Rajpootana
Malwa
Guzerat
Concan
Deccan
Carnatic
Orissa
Bengal
Behar
Oude
Rohilcund
Doab
Punjab
Scinde
Beloochistan
Afghanistan
Persia
Arabian Sea
Bay of Bengal
East Longitude
70
75
80
85
90
ENGLAND
on the same scale

INDIA.

THE name of India has had a charm for Europeans from the time that Alexander the Great invaded the Panjāb. It was the monopoly of Indian traffic, by way of the Levant, that helped Venice to her ascendancy in the middle ages; and when a new route to India was discovered in the passage of the Cape, each nation, which has successively held commercial relations with it, or possessed any footing in its territories—Portugal, Holland, England—has found in them the fruitful sources of opulence and power.

The beginnings of the British authority in India were small enough. A little more than one hundred years ago, a private trading Company had three small forts on the eastern coast, and could only maintain a very precarious hold on them. And this was all. The rise of our political supremacy in Hindustan may best be dated from the battle of Plassey, when, on June 23, 1757, Robert Clive, with a force of only 3000 men, not one-third of whom were English, gained the first great victory there. The area of British India is now nearly 1,500,000 square miles, with a population of 180,000,000; this vast empire having now expanded itself, in spite of the reluctance of the Government of late years to extend its dominion, till it has absorbed Peshāwar on the West, and Pegu on the East.

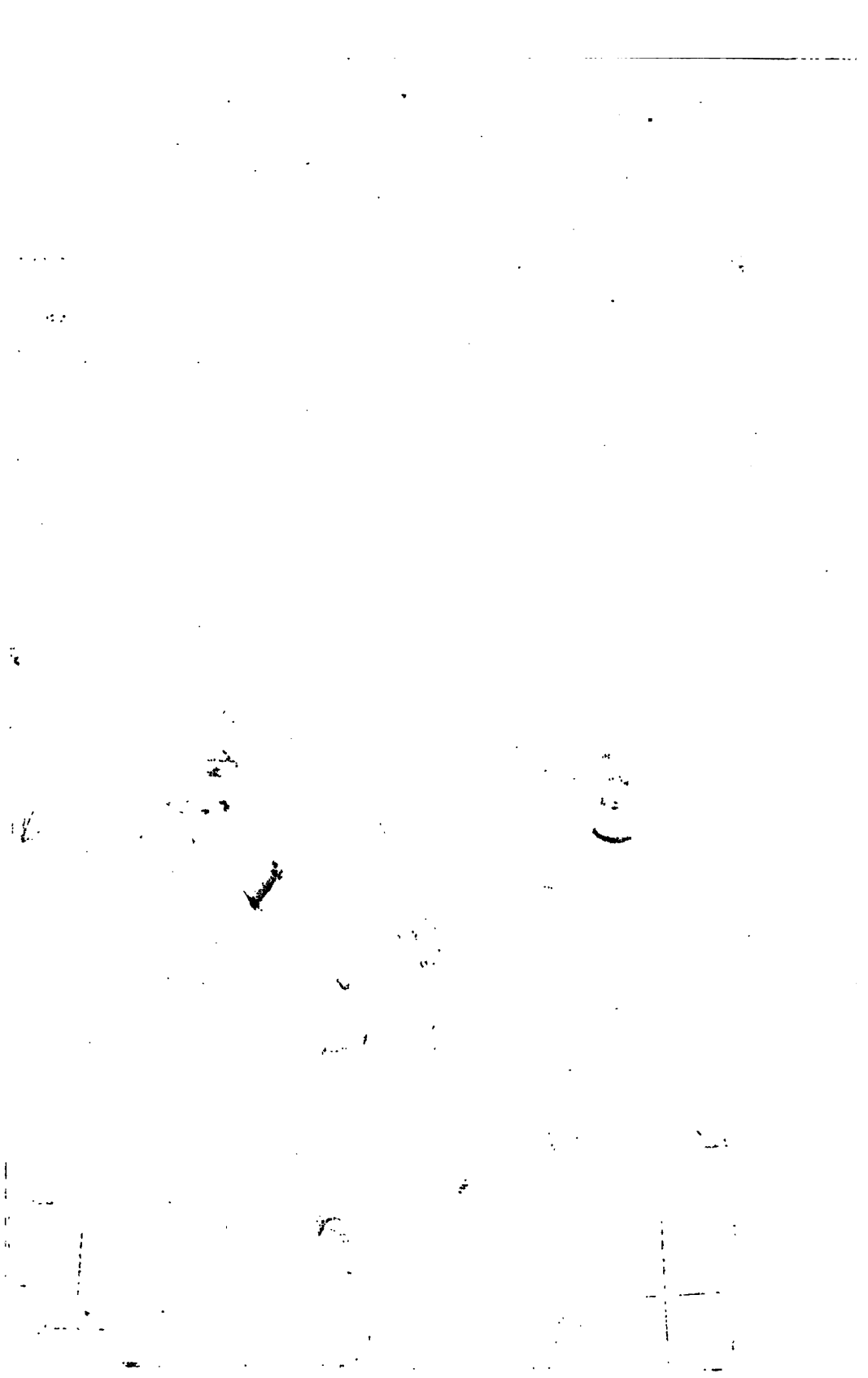
It is needless to recapitulate here the details of the great military rebellion of 1857. In date it was made to synchronize with the hundredth anniversary of Plassey, and some vague Mohammedan prophecy that the British rule was only to last for a century seems to have dictated the time selected for it. The entire causes of it will probably never be fully known, and most probably, indeed, very different motives actuated different parties to their share in it. But there is no doubt that the religious bigotry, both of Musalman and Hindu, was enlisted on its behalf, and in the eyes of the mutineers the destruction of the Christian, was quite as prominent an object as that of the British, *raj*. As they had accepted this ground of battle, it is no marvel that their overthrow has "fallen out rather to the furtherance of the Gospel." The great native army of high-caste Hindūs and fanatical Mohammedans almost constrained the late Government to deal partially with their superstitions, and, under the apprehension of their becoming disloyal and disaffected, to impose practical disabilities on the profession of Christianity. By their own act that army has been annihilated, and the Government is now free to pursue a Christian policy towards India without fear. The present Viceroy of India, the Right Hon. Sir John Lawrence, has declared that he 'has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India;' and in his appointment the Christian public of England received the pledge that such a policy should be henceforth maintained.

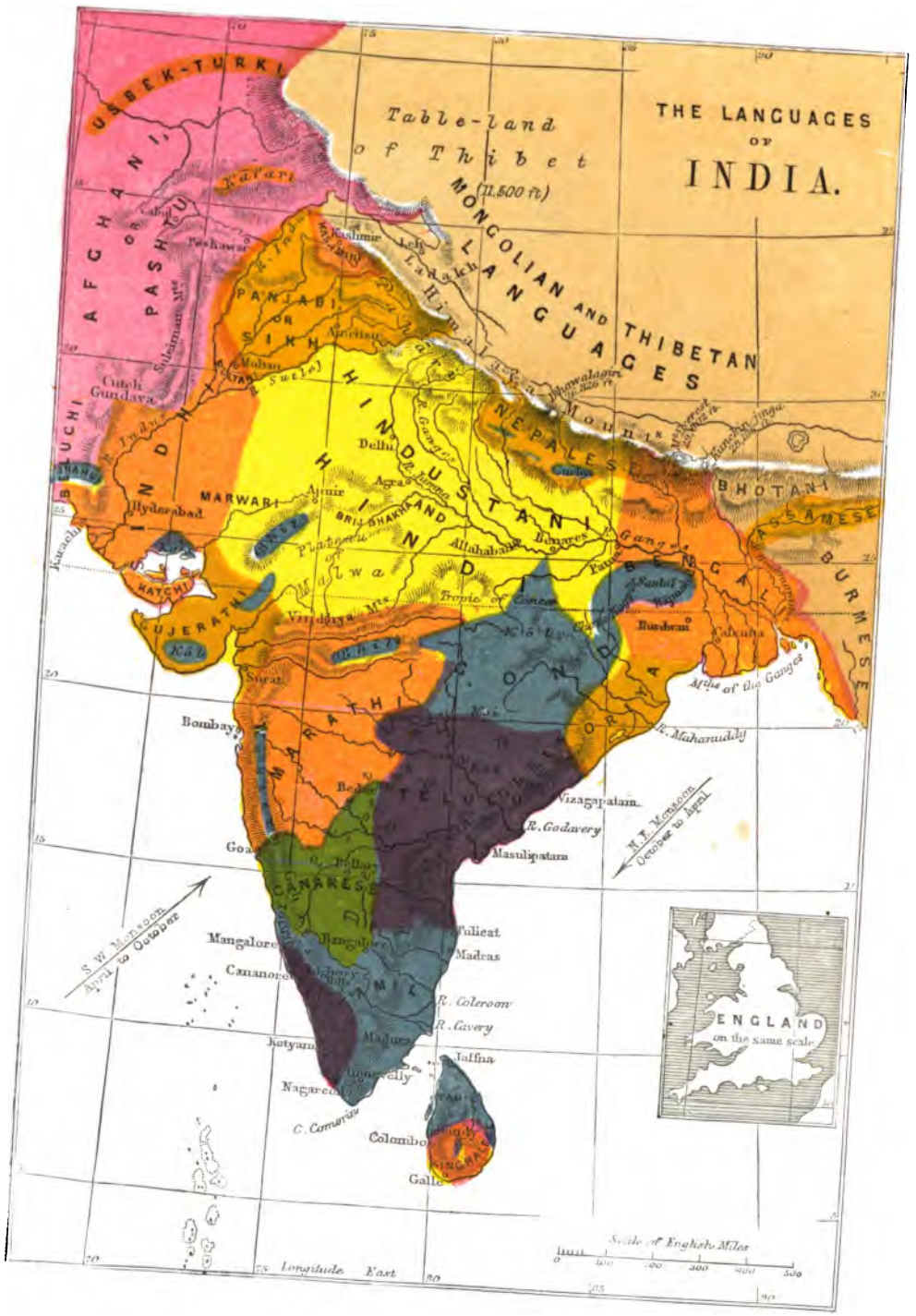
But it is the change passing over the Native Mind itself which gives the brightest hopes for the future of Missionary work in India. The native Christians, both pastors and congregations, are marked by advancing vigour and independence; and symptoms of a spirit of distrust in their old creed, and of inquiry after better things, are manifesting themselves among the heathen population, especially of the towns and suburban districts. Never was there a time when earnest prayer for India was more needed or more hopeful.

India is inhabited by many different races (p. 2), with no common tie but the same religion—Brahminism. Its population speak about twenty different languages (pp. 21, 22), (besides the dialects of the Aborigines of the hills,) most of them written in separate alphabets of very diversified structure. The Sanskrit Vedas are the oldest uninspired books in the world.

There are about 500 Christian Missionaries labouring amongst this great assemblage of nations, 125 of them connected with the *Church Missionary Society;* and the result of their united efforts for forty-five years has, under the Divine blessing, been the conversion of nearly 140,000 idolaters, (besides 16,000 more in Ceylon, and 64,000 in Burmah,) who have abandoned heathenism, and are affiliated to various Christian Churches, in addition to many who have departed in the faith and fear of Christ.

The general Map of India is coloured so as to indicate the chief centres of Indian Missions, and the districts specially reached by them; and on all the Maps, the Railways, completed or in progress, which must be productive of wonderful social changes, are indicated by strong black lines.




THE LANGUAGES OF INDIA.
Table-land of Thibet (11,500 ft.)
MONGOLIAN AND THIBETAN LANGUAGES
USBEK-TURKI
AFGHANI OR PASHTU
Kabul
Peshawar
Kashmir
Leh
Ladakh
Himalaya Mts.
Mt. Dhawalagiri 26,826 ft.
Mt. Kunchinjinga 28,176 ft.
PANJABI OR SIKH
Amritsar
Multan
Sutlej
Cutch Gundava
Delhi
Agra
Jeypore
Ganges
NEPALESE
BHOTANI
ASSAMESE
BURMESE
Ajmir
MARWARI
Hyderabad
BRIJ BHAKHA
Allahabad
Benares
Patna
BENGALI
Malwa
Tropic of Cancer
Santal Hills
Bundwan
Calcutta
Vindhya Mts.
GUJERATHI
Kâlî
Surat
Mouths of the Ganges
Bombay
MARATHI
ORIYA
R. Mahanuddy
Vizagapatam
R. Godavery
Masulipatam
N.E. Monsoon October to April
Goa
CANARESE
TELUGU
Pulicat
Madras
S.W. Monsoon April to October
Mangalore
Bangalore
Cananore
TAMIL
R. Coleroon
R. Cavery
Madura
Jaffna
Nagarcoil
C. Comorin
Colombo
Galle
SINGHALESE
ENGLAND on the same scale
Scale of English Miles
0 100 200 300 400 500
75 Longitude East 80

LANGUAGES OF BRITISH INDIA AND ITS DEPENDENCIES,

WITH THEIR GEOGRAPHICAL EXTENSION, POPULATION, &c.

*** *The number of Missionaries connected with the Church Missionary Society, with the averages in the following columns, are corrected up to May* 1865.

	Area in	Population at last		Indigenous		Number of			Number of	Christian	
a. Multāni	..	..	(3) Wutchi.	None.	1856	(C.M.S. 2)	..	2			tinct language.
b. Kutchi.	..	..	Sindhi.	None.	..	..	..	..		Ditto (Kutchi).	
15. Gujerāthi.....	50,039	4,838,886	Derived from Sanskrit.	Popular Tales.	1813	6	800,000	385	1	Bible, translations, tracts, &c.	Mahrāthi, Court language of the Guicowar (Baroda), and other Native States.
16. Mahrāthi.....	113,532	14,306,362	Ditto.	Poetry, Tales, Grammar, &c.	1813	32 (C.M.S. 14)	460,000	1940	11 (C.M.S. 2)	Bible, Pr.-B., translations, tracts, &c.	Gujerāthi, the vernacular of Parsis, and language of commerce.
17. Pashtu..... (or Afghāni)	*7,588	*847,695	Modification of Arabic.	Copious in prose and poetry, chiefly history.	1855	2 (C.M.S. 1)	420,000	4		Portion of the Scriptures, tracts, &c.	
18. Hindustāni..... (or Urdu)	Nowhere localized in India, except in the valley of the Upper Ganges and the Musalmān quarters of the large towns.		(1) Arabic, with a few additional diacritical marks. (2) Deva-nāgari.	Very copious. Translations and modern original works.	..	1 (C.M.S. 1, Madras.)	..	..		The Bible, Pr.-B., and many other works.	
19. Persian.....	A Government language employed by the Mogul formerly, and still by several Native Courts.		Arabic slightly modified.	An extensive native literature.	..	..	..	..		Ditto.	
Total.....	1,396,033	181,164,914	....	....	..	519 (CMS. 125)	352,000	154,197	144 (C.M.S. 34)		
20. Burmese ..... (Mongolian.) *a.* Karen *b.* Other dialects.	*95,24	*1,436,208	Burmese, derived from Arabic.	Considerable.	..	22	64,509	59,366	46	The Bible, and other translations.	Allied to the monosyllabic tongues.
21. Bhotāni	19,000	560,000	Little known, probably uncultivated. Independent State.							....	Ditto.

* British Possessions only included.

THE LANGUAGES OF INDIA.

It is difficult to classify with undoubted certainty all the languages of India, as the speeches or dialects of several of the Hill Tribes have never yet been fully reduced to writing, or thoroughly examined by competent grammarians.

One broad distinction may, however, be made. North India is almost entirely occupied by races, whose languages have a Sanskritic origin; Southern, or Peninsular India, by those whose languages are grammatically independent of Sanskrit.

Sanskrit, being the sacred language of Brahminism—the dominant religion of Hindustān—has infused its religious and scientific terminology, more or less, into all the South-Indian languages; but these latter are independent of it in grammatical structure, which is the real basis of a language.

In pre-historic times—for the Hindūs never seem to have discriminated between history and fable, and the mythological element is largely blended with all their earliest works—an invasion appears to have taken place of a people from Arya, or Ariene, a district lying to the north-west of Afghanistān, who carried with them their Aryan, or Sanskrit speech. They spread over the whole valley of the Ganges, from its source to its mouth. Their religion, as exhibited in the most ancient of their Vedas, or sacred books of the earliest period, appears to have been a simple Pantheism, or Nature-worship, which was gradually superseded by the gross Polytheism and extravagant and licentious idolatry, which is now the popular religion of India, and is detailed in the Puranas. It is a reasonable conjecture that the institution of Caste had its origin from this invasion, the Brahminical Caste (and perhaps the next below them, the Kshetrya, or Warrior Caste, now practically extinct) representing the victorious immigrants, the lower Castes, the conquered aborigines.

The Sanskritic tongues are found, as has been mentioned, in the Gangetic valley, in Orissa, and in that part of peninsular India which is the home of the Mahrattas; but fragments of Hill Tribes, amounting to several millions of souls, are found on the Sub-Himalaya, the Vindya Mountains, &c., still retaining their ancestral speech and rude worship.

Peninsular India exhibits a number of tribes, conquered, but not superseded, by the Aryan invaders. The more northerly—the Telugu and Canarese—have been greatly influenced by their Brahminical conquerors: Sanskrit words have been largely absorbed into their vocabulary, though their grammar is decidedly non-Sanskrit; and their alphabetic system seems to have been derived from the same source. But the Tamil people—the normal race of South India—have not only a non-Sanskritic grammar, but a copious independent vocabulary of 30,000 words, an alphabet allied rather to the Phœnician than the Sanskrit, and a voluminous literature, independent of Brahminism, and mainly compiled by no Brahmin, but a low-caste man, probably an indigenous Tamil.

We thus arrive at the main divisions of the languages of India—

1. The Non-Sanskritic—indigenous—Dravidian, as they call themselves, comprising—

Tamil.
Telugu.
Canarese.
Malayālam.
Tulu (or Tuluva).
Toda, Kota, Gond, Ku } uncultivated dialects, with those of the Koī, Bhīl, Kōl, Santhal, &c.

2. The Sanskritic, comprising—

Hindi (or Hindui).
Bengāli.
Oriya.
Assamese.
Nipāli (or Gurkha).
Kashmīri.
Panjābi.
Sindhi, with Dialects—
  Multāni.
  Katchi.
Gujerāthi.
Mahrāthi.
Pashtu (or Afghāni).
Kāfiri.

3. To this enumeration must be added Hindustani (otherwise *Urdū* or Camp language)—the most modern language of India and probably of the world, a dialect which grew up under Mohammedan influences, and is much coloured by Arabic and Persian. It was reduced to a cultivated form chiefly in the 16th century, under the reign of Akbar. The English, having succeeded to the last Mohammedan dynasty, Hindustani has become the general medium of communication throughout India, as having been the language of the Sepoy army in all the Presidencies. Hindustani is not localized in any district, but is the common language of towns and cities containing a population partly Musalmān, of which may be specified, Delhi, Lucknow, Fyzabad, Allahabad, Patna, Mūrshedabad, Aurungabad, Hyderabad, Secunderabad, Seringapatam, and the Mohammedan quarter of Madras, Triplicane.

MAP OF
NORTH INDIA
English Miles.
0 50 100 200 300
The Stations of the Church Missionary Society are underlined.
AFGHANISTAN
PUNJAB
RAJPUTANA
Great Desert
INDUS
GUZERAT
MALWA
BUNDELCUND
BEHAR
BENGAL
BHOTAN
NEPAUL
Cabul
Ghizni
Peshawur
Dera Ismael Khan
Mooltan
Bhawalpur
Shikarpur
Bikanir
Jeypoor
Joudpore
Ajmere
Hyderabad
Kurrachee
Gulf of Cutch
Ahmedabad
Baroach
Surat
Kattiawar
Oodypur
Chittore
Gwalior
Agra
Delhi
Meerut
Lahore
Umritsur
Ferozepore
Loodiana
Simla
Kotghur
Kumaon
Almora
Hurdwar
Rohilcund
Lucknow
Allahabad
Benares
Juanpur
Chunar
Mirzapore
Jubbulpur
Nagpur
Sumbulpore
Ruttunpur
Cuttack
Calcutta
Moorshedabad
Burdwan
Berhampore
Dacca
Jessore
Barrackpore
Serampore
Chinsurah
Hooghly
Chandernagore
Midnapore
Berhampore
Monghir
Bhaugulpore
Rajemahl
Burrampooter
Gowhatty
Goalpara
Tezpore
Lassa
L. Tsilte
Mansarowar
Thibet Tal
Himmalaya Mts.
R. Indus
R. Sutlej
R. Jumna
R. Ganges
R. Gogra
R. Soane
R. Nerbudda
R. Taptee
R. Hooghly
Mouths of the Ganges
East Longitude 70
75
80
85
90

NORTH-INDIA MISSION.

It was not till the revision of the East-India Company's Charter in 1813, that Christian Missionaries to the heathen were permitted to reside in any part of British India. This privilege, and also the Indian Episcopate, were very mainly won by the efforts of the Church Missionary Society. Evangelistic operations had been previously carried forward by the Missionary-hearted Chaplains of a generation now past—David Brown, Thomason, Corrie, Martyn, Buchanan, Marmaduke Thompson, Hough, and others—names ever dear to those who love the souls of their fellow-men.

The Society's Stations have gradually ascended the great valley of the Ganges, with its swarming population of 120,000,000, till they have now reached the very frontier-post of the North-west Provinces—Peshāwar. The utter inadequacy, however, of the Missionary force to the vast work of diffusing the Gospel through the world is nowhere more painfully apparent than in this Mission. At least one hundred more evangelists might easily be employed there, and find ready audiences. The Society's earliest labours were at Agra (1813), where Abdūl Messīh, Henry Martyn's convert, afterwards ordained by Bishop Heber, was directed and assisted by Corrie. In 1838, a remarkable movement took place at Krishnagar, where 600 families put themselves under instruction. Though their subsequent progress has not been what was at first anticipated, they are forming, it is hoped, the nucleus of a Christian Church, whence the Gospel may radiate over the country districts of Bengal.

The great Mutinies of 1857 swept over many of the districts occupied by the Society, utterly destroying much valuable property at several of the Stations; but the lives of the Missionaries were mercifully preserved. Many external obstacles to the progress of the Gospel have been thus removed in a way that no human foresight could have anticipated; the wrath of man has been made to praise God, and the remainder of wrath He has restrained. In India, Native Christians have obtained a status in the eyes of both the European and Native community, which they never before enjoyed; four Native Catechists, in connexion with the *Church Missionary Society* alone, besides several others, have received Holy Orders; the Out-stations, in the charge of two of them, in the Mīrat District, where the flames of sedition first broke forth, are strikingly full of promise; a Mission has been commenced at Lucknow, the very focus of the late rebellion. In England, the religious and social condition of India has assumed an importance in the mind of the British public that it had never before possessed; a Special Fund for Indian Missions, now, indeed, wholly exhausted, has reached 76,183*l.* 5*s.* 8*d.*; and the Committee were thus encouraged to take steps to strengthen, by additional labourers, their existing centres of operations, besides occupying new stations, at an increased expenditure of 12,000*l.* *per annum*. It rests with the Church at home to decide whether this onward movement shall be maintained, or whether the solemn lesson of the Mutinies shall so soon be forgotten.

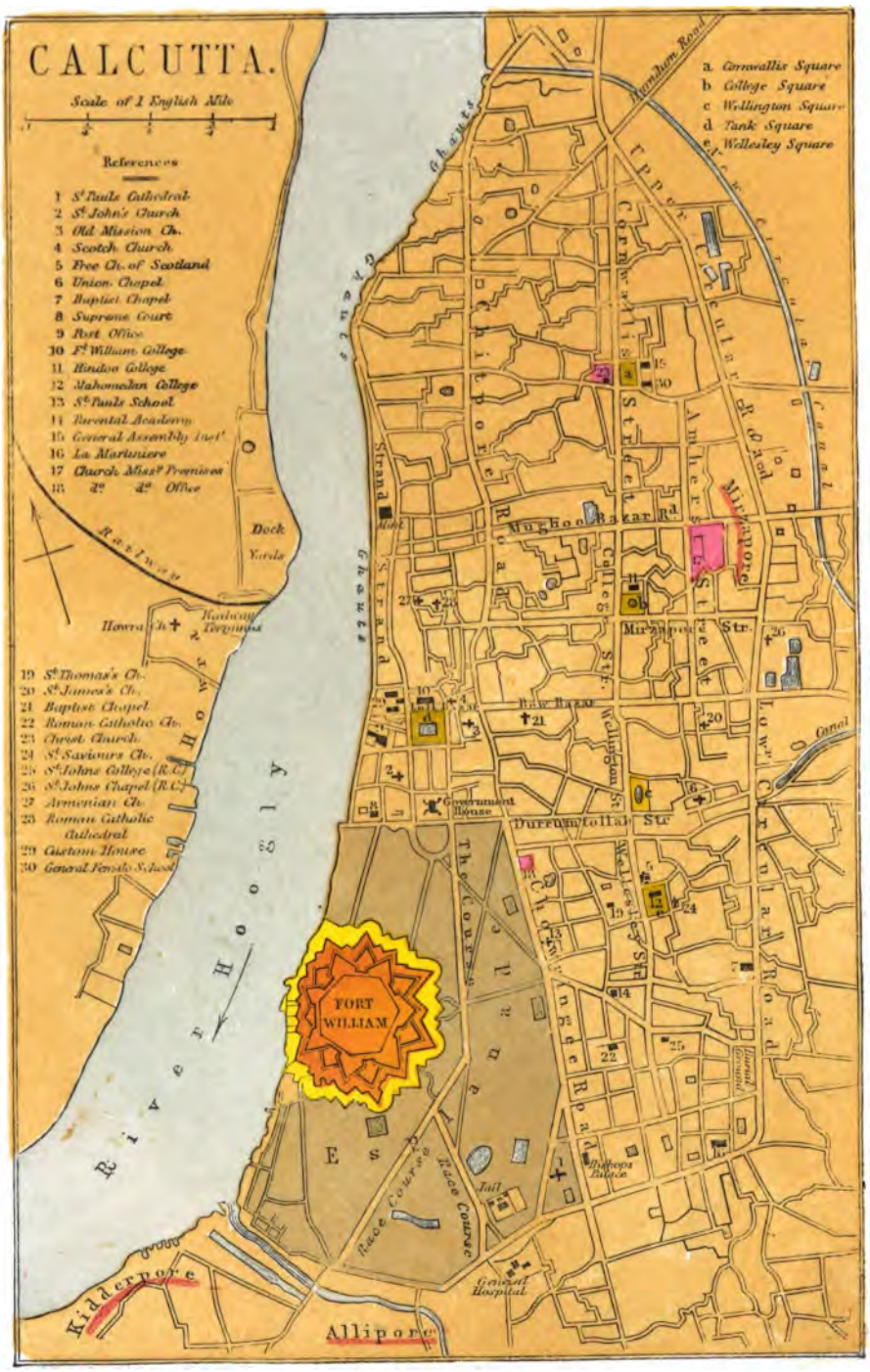
Languages.—Hindustāni, Bengali, Hindi, Nipāli (or Gurkha), Panjābi (or Sikh), Kashmerī, Pashtu, Persian.

CHRONOLOGICAL STATISTICS.

1813.....Agra.
1815.....Mīrat (Dehra-Dūn, Malyāna, Kunker Khera, &c.)
1816.....Calcutta (Agarpara, Rajahat, Thakarpukar, Kidderpore, Allipore).
1817.....Burdwān.
1817.....Benāres (Chunar).
1823.....Gorakhpūr (Basharatpūr).
1831.....Krishnagar.*
1831.....Jaunpūr.
1844.....Himalaya.
1850.....Bhagulpūr.
1852.....Panjāb (Amritzar, Narowal, Kangra).
1854.....Jabalpūr.
1855.....Peshāwar.
1856.....Multān.
1856.....Santhals.
1858.....Lucknow.
1859.....Allahabad.
1861.....Azimgurh.
1862.....Derajāt.
1862.....Fyzabad.
1863.....Kashmīr.

* Krishnagar, Bhollubpur, Chapra, Solo, Nuddea, Rottonpur, Joginda, Kabastanga, Santipur.

	1816.	1826.	1836.	1846.	1856.	1865.
European Missionaries.....	2	9	13	28	42	55
Native and Country-born Clergy	...	2	1	1	1	7
Native Agents	2	131	40	112	404	485
Total of Labourers.....	4	155	61	146	471	556
Communicants.....	...	84	341	688	1166	1432
Schools.....	...	104	54	55	114	168
Scholars.....	...	4184	4520	3308	7361	8412


CALCUTTA.
Scale of 1 English Mile
References
1 St Paul's Cathedral
2 St John's Church
3 Old Mission Ch.
4 Scotch Church
5 Free Ch. of Scotland
6 Union Chapel
7 Baptist Chapel
8 Supreme Court
9 Post Office
10 Ft William College
11 Hindoo College
12 Mahomedan College
13 St Paul's School
14 Parental Academy
15 General Assembly Inst.
16 La Martiniere
17 Church Miss.y Premises
18 2d 4th Office
19 St Thomas's Ch.
20 St James's Ch.
21 Baptist Chapel
22 Roman Catholic Ch.
23 Christ Church
24 St Saviours Ch.
25 St Johns College (R.C.)
26 St Johns Chapel (R.C.)
27 Armenian Ch.
28 Roman Catholic Cathedral
29 Custom House
30 General Female School
a Cornwallis Square
b College Square
c Wellington Square
d Tank Square
e Wellesley Square
Dock Yards
Railway
Howrah Ch
Railway Terminus
Howrah
River Hooghly
Chitpore Road
Strand
Mint
Mug Hoo Bazar
College Str.
Cornwallis Street
Amherst Street
Mirzapore Str.
Upper Circular Road
Lower Circular Road
Canal
New Bazar
Wellington Str.
Government House
Durrumtollah Str.
Mechuabazar Str.
The Courses
Esplanade
FORT WILLIAM
Race Course
Jail
Bishops Palace
General Hospital
Kidderpore
Alliporc

CALCUTTA MISSION.

CALCUTTA, the metropolis of British India, is situated on the left bank of the Hooghly, about 100 miles from the sea. The town, exclusive of suburbs, extends at present 4½ miles from North to South, and about 1½ mile inland from the River. The population is about half a million, besides the daily influx of 300,000 from the suburbs. The chief of these is Howrah, on the opposite bank of the river, which is rapidly increasing, owing to the terminus of the chief railway of India having been fixed there. The river is here about a mile wide, and is crowded with shipping. The annual export trade of Calcutta is about 15 millions sterling, and it forms one of the principal markets in the world for British manufactures.

This vast city is of very recent growth. In the year 1700, Job Charnock, the first Governor under the E. I. Company, obtained the grant of a few petty villages on the left bank of the river, amongst them, Kāli Ghāt (the wharf or bathing-place sacred to the Goddess Kāli), of which the present name is a corruption. He erected on this site a strong regular fortification of great size, called after the then reigning sovereign, Fort William. In 1742, an area of 8 square miles was enclosed by an entrenchment, known as the Mahratta Ditch, now almost obliterated, but intended, like the wall round the town of Madras, to check the incursions of the Mahratta horse, then the scourge and terror of India.

The charitable and educational institutions of Calcutta, for the benefit of Europeans, their orphans and descendants, among which may be mentioned the Martinière College, St. Paul's School, and the European Female Orphan Asylum, are features that honourably mark the Capital of India. Numerous Churches too have been provided for the English residents; the most conspicuous being St. Paul's Cathedral, built by Bishop D. Wilson, at a cost of £45,000, towards which sum the Bishop contributed from his private resources £25,000, while the first erected is the Old (or by a misnomer, the Mission) Church, built in 1771, at the expense of Kiernander, Missionary of the *Society for Promoting Christian Knowledge*, who laboured chiefly among the East-Indian population of mixed descent.

But it is to points of interest in connection with the Society's direct Missions to the Natives, that our attention must be chiefly turned. A single Missionary was appointed to Calcutta in 1816; but it was not till 1820 that any systematized efforts were commenced. In that year Archdeacon (afterwards Bishop) Corrie purchased for £2000, from a sum placed at his disposal by a private individual for Mission purposes, a small estate at Mirzapūr, a district of Calcutta in the heart of the Native population. Here is a chapel, where services are conducted in Bengāli, with an English service on Sunday evenings; an important vernacular school for boys; a boarding-school for Christian girls; and a large Native Christian village, which has clustered round the Missionary compound. There are also several preaching-stations throughout the city; and in the immediate vicinity are the Christian settlements of Thakarpukar on the South, Rajahat on the East, and Agarpāra (the scene of Mrs. J. Wilson's labours) on the Ganges to the North. The residence of the Corresponding Secretary for North India is in Chowringhee Road.

In 1857, the Society's work in Calcutta was extended by the addition of the 'Cathedral Mission.' Bishop Daniel Wilson originally designed to attach to his Cathedral a body of Missionary Canons, who should devote themselves to a contest with the false systems of Hindū philosophy, and bring Christianity to bear on the educated classes of Bengal. For this purpose he had provided, chiefly from his own private resources, an endowment for the support of at least three such clergymen. That effort having failed, the endowment was applied by the Bishop to a special Mission, called the 'Cathedral Mission;' but great difficulty was experienced in maintaining a supply of suitable men. Accordingly, a few years before his death, and as a final proof of his entire confidence in the Church Missionary Society, the Bishop made over to its management the main portion of this fund, 'having proved,' to use his own words, 'that Indian

Missions can be more efficiently conducted by such a Society at home than upon an independent footing, even though under Episcopal management.' This branch of the work embraces operations in the two suburbs of Allipore and Kidderpore, with their important Anglo-vernacular schools, and also the charge of a Church in Cornwallis Square, the head-quarters of a department specially devoted to the young educated natives of Calcutta. Last year (1864) a 'Christian College' was established by the Society at Calcutta, for the further instruction of this most interesting class of the community, who resort to the Government University to obtain degrees, and are aspirants to the higher departments of the Civil Service, now thrown open to them. The College has been thronged by students even from distant parts of North India.

'Young Bengal,' present features not to be found elsewhere. For more than a quarter of a century a considerable knowledge of English has been made accessible to them, both by Government Colleges and such important Missionary Institutions as that of the Free Church under Dr. Duff, or of the London Missionary Society at Bhowanipore. And the result has been the destruction of faith in Brahminism, which is so intermingled with false theories of physics, that it falls when these are exposed. Few, indeed, of this class have yet become Christians. The new light from the West seems to dazzle their eyes. Some have fallen into blank infidelity with the renunciation of all moral and domestic obligations. Others have endeavoured to construct a system of Deism upon the basis of the most ancient of the Vedas, and have formed themselves into a sect, under the name of Neo-Vedantists, otherwise *Brahma Sabha*, though compelled to borrow, without acknowledgment, from Christianity, the fundamental article of their creed, the personality of God. But this state of transition cannot last long, and many signs indicate a growing tendency towards the open profession of Christianity. The extraordinary activity of the Native Bengali Press is another element which may not be overlooked. Altogether, great social changes seem to be impending at Calcutta, and call for increased watchfulness, effort, and prayer on the part of the promoters of Christian Missions.

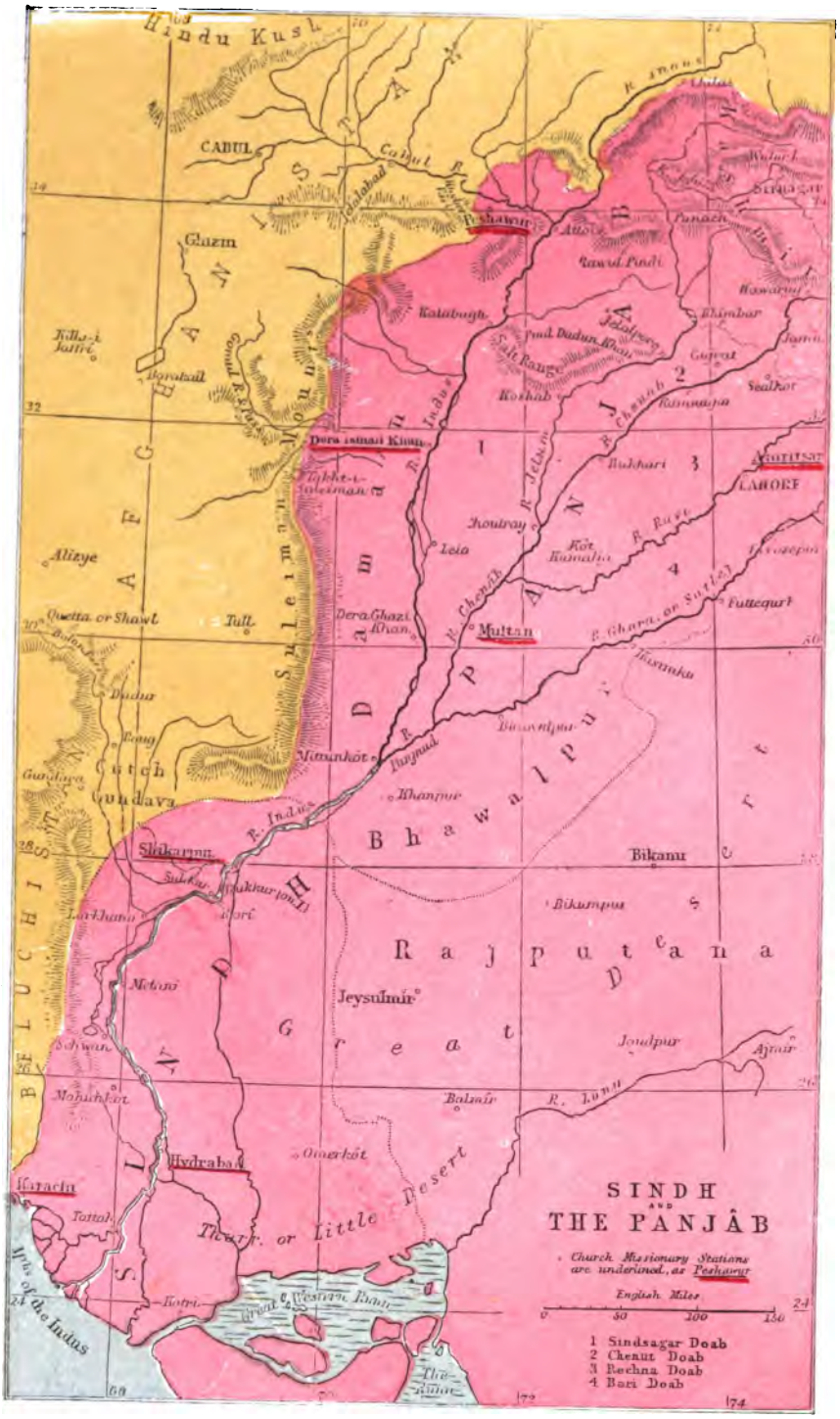
Indirectly associated with the Church Missionary Society, by cordial mutual co-operation, have been the efforts of the Calcutta Female Normal School, now extended in its designation so as to embrace a still wider field, as the *Normal School and Indian Female Instruction Society*. This most useful Society embraces under its operations a Normal School in Cornwallis Square, for training female teachers for Mission Schools, Zenanas, &c.; a Native-Christian Girls' Training School; a Native-Girls' Day School, formed principally of heathen children, and providing a model class for pupil teachers; Zenana Teaching (instruction in the private female apartments of the Hindū gentry); Female Bible Readers; and the oversight of the Church Missionary Society's Girls' Schools at Kidderpore and Krishnagar, where about 500 girls are educated.

CHRONOLOGICAL STATISTICS.

	1816	1826	1836	1846	1856	1865
European Missionaries. .	1	3	3	4	4	9
E.-Indian Clergy.	. .	. .	. .	. .	. .	1
Native Agents	. .	51	16	25	56	82
Total of Labourers	. .	58	21	30	62	92
Communicants.	. .	13	*	94	146	196
Schools	2	50	13	13	15	20
Scholars	*	1530	837	989	1123	1506

* No returns.

The Society for the Propagation of the Gospel; the London Missionary Society; the Baptist Missionary Society; the Established Church of Scotland; and the Free Church of Scotland, are also labouring in Calcutta.



SINDH AND THE PANJÂB

SINDH AND THE PAÑJAB.

THE frontier Missions of the Church Missionary Society, on the North-west boundaries of the British Empire in India, are of sufficient importance to demand a separate notice. Watered by the great river Indus, inhabited by vigorous and energetic races, far different from the enervated population of the hot plains of India, and, above all, abutting as they do on the countries which are the religious and political stronghold of Mohammedanism, we can hardly gauge the importance of Christian Missions in Sindh, the Panjāb, Peshāwar, and Kashmīr.

One peculiar feature, also, of this cluster of Missions is, that they were contemplated as soon as these countries came into British possession, and carried into operation as soon as the necessary arrangements could be made. A few years elapsed, indeed, before the actual commencement of Missionary work in Sindh; but in the other two districts—the scene of so many fierce and sanguinary conflicts—the foundation of a Christian Mission followed almost immediately on their peaceful submission to the British *rāj*. On his first visit to the Panjāb, the late venerable Bishop of Calcutta spread out his hands toward that country, as he was sailing down the Indus, with the words—'I take possession of the Panjāb in the name of the Lord Jesus Christ.' A Mission was commenced at Amritsar, the native centre of the Sikh race, in 1852, under circumstances of much encouragement, and one native has already received holy orders. From the first establishment of this Mission, the British administrators of the Panjāb—the late Sir Henry Lawrence and his gallant and efficient staff of subordinates and successors—have encouraged and supported it with the whole weight of their influence.

In 1855, a Station more interesting still, to which funds amounting to several thousand pounds sterling were contributed by British residents on the spot, was initiated at Peshāwar (population about 60,000), on the western bank of the Indus, amid the Afghān inhabitants. This outpost, amongst a people severed altogether from the races of Hindustān, both by blood and creed, is the first aggression which has been made from the east on the regions most devoted to the False Prophet. Persia, Bokhāra, and Afghanistān are the home of Islam, politically as well as religiously; and as Peshāwar is much celebrated for its schools of Mohammedan learning, and also as a commercial centre, those who resort thither from all parts are brought into direct contact with Christianity. Many Christian books in Persian, the French of Asia, have already penetrated into these countries, and inquirers have left their native lands to come to Peshāwar, where they have been baptized.

One circumstance connected with the establishment of this Mission is too remarkable not to be recorded here. It is fresh in every memory that the tranquillity which was preserved on the North-west Frontier Districts during the mutinies permitted the withdrawal thence of the troops that garrisoned them. These troops were thus safely transferred to the army before Delhi, and contributed mainly to the successful result of the siege—the great blow that checked the rebellion and preserved India to the crown of England. In taking the chair at a Public Meeting at Peshāwar, held on Dec. 19, 1853, to promote the commencement of the Mission there, the Chief Commissioner, Col., now Sir Herbert B., Edwardes (the hero of Multān), used these remarkable words—

> The plans and purposes of the Almighty look through time into eternity. And we may rest assured that the East has been given to our country for a Mission, neither to the minds nor bodies, but to the souls of men.
>
> It is not the duty of the Government, as a Government, to proselytize India. . . . The duty of evangelizing India lies at the door of private Christians: the appeal is to private consciences, private effort, private zeal, and private example. Every Englishman and Englishwoman in India, every one now in this room, is answerable to do what he can towards fulfilling it.

It is of course incumbent on us to be prudent; to lay stress upon the selection of discreet men for Missionaries; to begin quietly with schools, and wait the proper time for preaching. But having done that, I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his shankh and gong—the Muezzin on his lofty minaret fill the air with the azān; and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian Missionary, who goes forth to preach the Gospel. *Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.*

Four years subsequently, in the midst of the mutinies, he was able to write as follows—

It is of no use to talk of wise or vigorous measures, though in General Cotton we have had the best of commanders. But Providence, God's mercy, has alone kept this frontier in the wonderful state of peace that it has enjoyed since this mutiny invited the very worms to come out of the earth. I assure you I never thought we could have got through this summer without a bloody conflict. Often and often we have been on the verge of it; but is it not a perfect miracle, that while all the Bengal Presidency is convulsed, Peshāwar has had less crime than ever was known. *I have no sort of doubt that we have been honoured, because we honoured God in establishing the Mission.*

Sir H. Edwardes is one of the most earnest advocates for a Christian policy on the part of the Indian Government. Who will say that he has not good ground for his opinion?

In the year 1862, another most important Mission was commenced in the Derajāt—the district lying between the Indus and the Sulimāni Mountains. The pecuniary foundation of the Mission was laid by Col. Reynell Taylor, then the Commissioner of the District, and Sir Robert Montgomery, late Lieut.-Governor of the Panjāb.

In the year following (1863), the latter distinguished public servant, together with a large proportion of the civil and military officers of his Province, encouraged the Society, by an earnest Memorial, and a contribution of £1500, to commence a Mission at Kashmīr.

LANGUAGES.—Persian, Hindustāni, Pushtu (or Afghāni), Punjābi (Sikh or Gurmūkhi), Kāfiri, Kashmīri, and Sindhi with its dialects Multāni and Katchi.

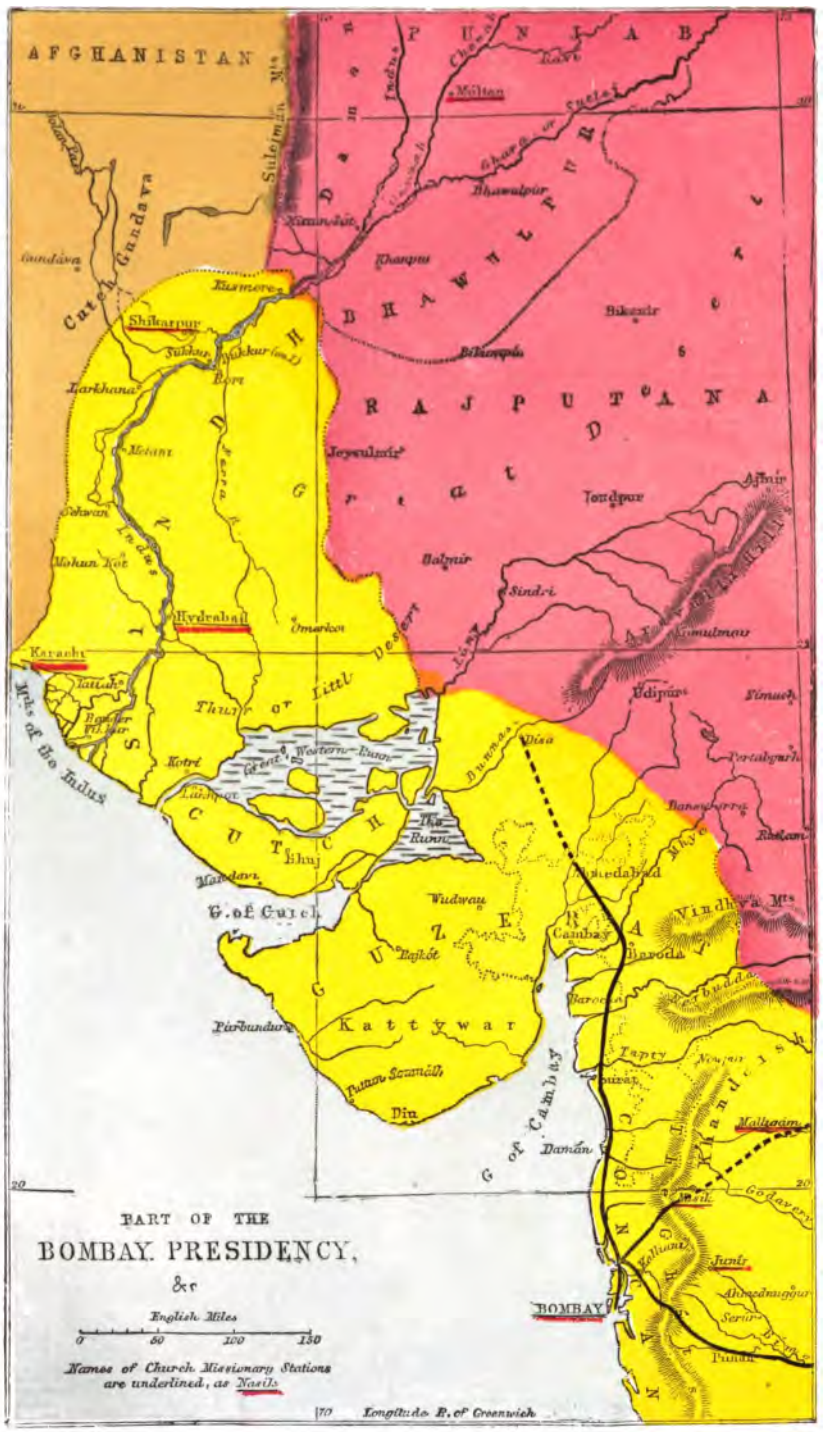
The Society's Missionary, the Rev. Dr. Trumpp, has accomplished most important linguistic labours in connexion with the chief frontier tongues, especially in the grammatical analysis of the Sindhi, which he reduced for the first time to writing, and of which he has compiled a Dictionary.

CHRONOLOGICAL STATISTICS OF THE FRONTIER MISSIONS.

1850.....Karāchi.
1856.....Hydrabad.
1852.....Amritsar (Narowal).
1855.....Peshāwar.
1856.....Multān.
1862.....Derajāt.
1863.....Kashmīr.

	1852.	1857.	1862.	1865.
European Missionaries.....	3	10	18	20
Native Clergy.....	...	2	1	1
Native Agents.....	...	15	21	36
Total of Labourers.....	...	24	45	59
Communicants.....	...	30	63	112
Schools.....	...	6	16	19
Scholars.....	...	472	1046	1218

The Established Church of Scotland and the American Presbyterians, as well as the Episcopal Methodists, are also labouring in the Panjāb.


AFGHANISTAN
PUNJAB
Multan
Bhawulpur
Khanpur
Bikaneir
RAJPUTANA
Jeysulmir
Jondpur
Ajmir
Balmir
Sindri
Omercot
Hydrabad
Karachy
Tatta
Little Runn
Western Runn
Cutch
Gulf of Cutch
Wudwan
Joonagur
Parbunder
Puttan Somnáth
Din
Gulf of Cambay
Cambay
Baroda
Ahmedabad
Broach
Surat
Tapty
Damán
Malligaum
Godavery
Nassick
Junir
Ahmednuggur
Serur
Poonah
BOMBAY
Indus
Sutlej
Chenab
Ravee
Sutlej
Beas
Jumna
Chumbul
Banas
Mahy
Nerbudda
Tapty
Godavery
Pranhita
Wurdah
Wyne Gunga
Indus
Mouths of the Indus
Sulaimán Mts
Vindhya Mts
Ghauts
PART OF THE
BOMBAY PRESIDENCY,
&c
English Miles
0 50 100 150
Names of Church Missionary Stations are underlined, as Nasik
70 Longitude E. of Greenwich
20
20

WESTERN-INDIA MISSION.

THE Bombay Presidency contains an area of 253,000 square miles, and a population—including the people of Sindh, Cutch, Gujerat, and Kattiwar—of 22,480,000 souls. The prevailing religion is Brahminism; but Mohammedans, Jews, Buddhists, Jains, Lingaites, and Parsis, are mingled with them. The wonderful cave-temples, excavated in the rocks at Ellora, Elephanta, Karli, and other places, are considered to be contemporaneous with the prevalence of Buddhism in India. The temples of the Jains are some of the most remarkable specimens of oriental architecture, and are generally found in secluded and picturesque situations. The Jains are a sect very hostile to Brahminism, and are probably an offshoot of it; they follow many Buddhist tenets and practices. The Parsis are an enterprising and mercantile race; their home is Persia, from whence, excepting a few Guebres, they have been driven by Mohammedan persecution: their religion is the ancient fire-worship, with a belief in the co-ordinate action of Ormuzd and Ahriman—the good and evil principles; their prophet being Zerdusht, or Zoroaster, their sacred book the Zendavesta, their sacred language the Zend—the archaic sister-tongue of the Sanskrit, through which the Sanskritic affinities, both of the Persian and the German, are chiefly to be traced.

The Society's Mission in the Bombay Presidency was only commenced in 1820, and its principal branches at least twenty years later. Much progress has not as yet been made there, though encouragements predominate. It is, however, still only the sowing-time in this field.

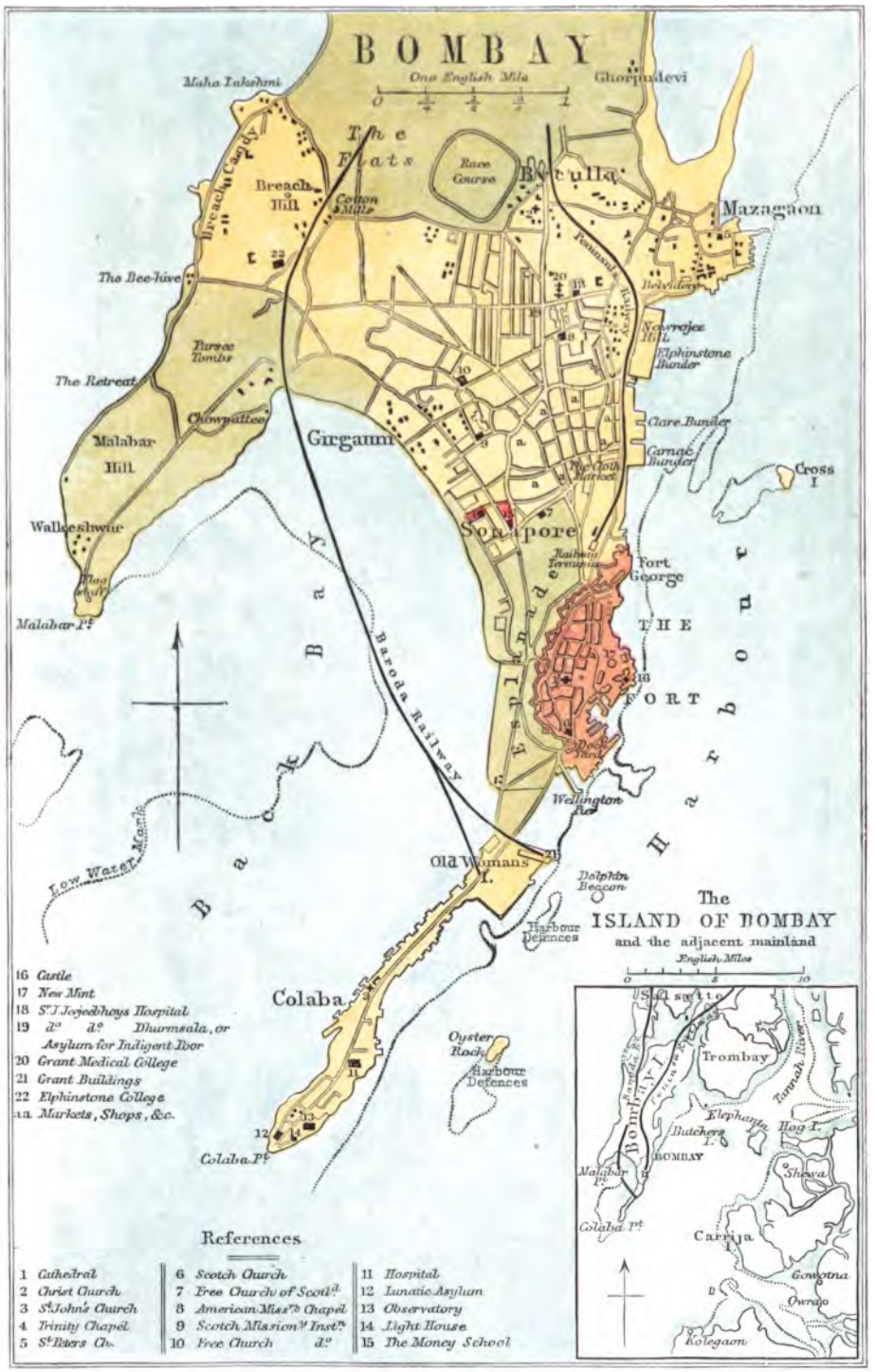
After the battle of Miani, Feb. 17, 1843, the province of Sindh—90,000 square miles; population 1,870,000—was annexed to the Indian empire; but it was not until 1850 that Missions could be commenced therein by the occupation of Karāchi, at the mouth of the Indus.

LANGUAGES.—Hindustāni, Gujerāti, Mahrāthi, Sindhi with its dialects, Katchi, into most of which have been translated either the whole or part of the Scriptures, portions of the Liturgy, and many Christian tracts.

[illegible]

[illegible]		[illegible]
[illegible]		[illegible]
[illegible]		[illegible]
[illegible]		[illegible]
[illegible]		[illegible]
[illegible]		[illegible]
[illegible]		[illegible]
[illegible]		[illegible]

	1920.	1930.	1940.	1950.	1960.	1965.
[illegible]	1	3	6	7	14	17
[illegible]	...	...	...	...	5	3
[illegible]	...	12	14	37	38	38
[illegible]	...	17	23	47	61	60
[illegible]	...	...	...	43	105	130
[illegible]	...	11	22	26	17	29
[illegible]	...	414	1082	1373	987	1734


BOMBAY
One English Mile
Maha Lakshmi
Ghorpudevi
The Flats
Race Course
Byculla
Breach Candy
Breach Hill
Cotton Mills
Mazagaon
The Bee-hive
Parsee Tombs
The Retreat
Chowpatteea
Malabar Hill
Girgaum
Wallaceshwar
Sonapore
Clare Bunder
Carnac Bunder
Cross I
Fort George
THE HARBOUR
PORT
Malabar Pt
Back Bay
Baroda Railway
Low Water Mark
Old Woman's I.
Wellington Pier
Dolphin Beacon
Harbour Defences
Colaba
Oyster Rock
Colaba Pt
The ISLAND OF BOMBAY and the adjacent mainland
English Miles
Salsette
Trombay
Elephanta
Hog I.
Butchers I.
BOMBAY
Malabar Pt
Colaba Pt
Shewa
Carrija I.
Gowotna
Owrajo
Kolegaon
16 Castle
17 New Mint
18 Sr J. Jejeebhoys Hospital
19 Dº Dº Dhurmsala, or Asylum for Indigent Poor
20 Grant Medical College
21 Grant Buildings
22 Elphinstone College
aa Markets, Shops, &c.
References
1 Cathedral
2 Christ Church
3 St John's Church
4 Trinity Chapel
5 St Peters Ch.
6 Scotch Church
7 Free Church of Scotd
8 American Missn Chapel
9 Scotch Mission Instn
10 Free Church dº
11 Hospital
12 Lunatic Asylum
13 Observatory
14 Light House
15 The Money School

BOMBAY MISSION.

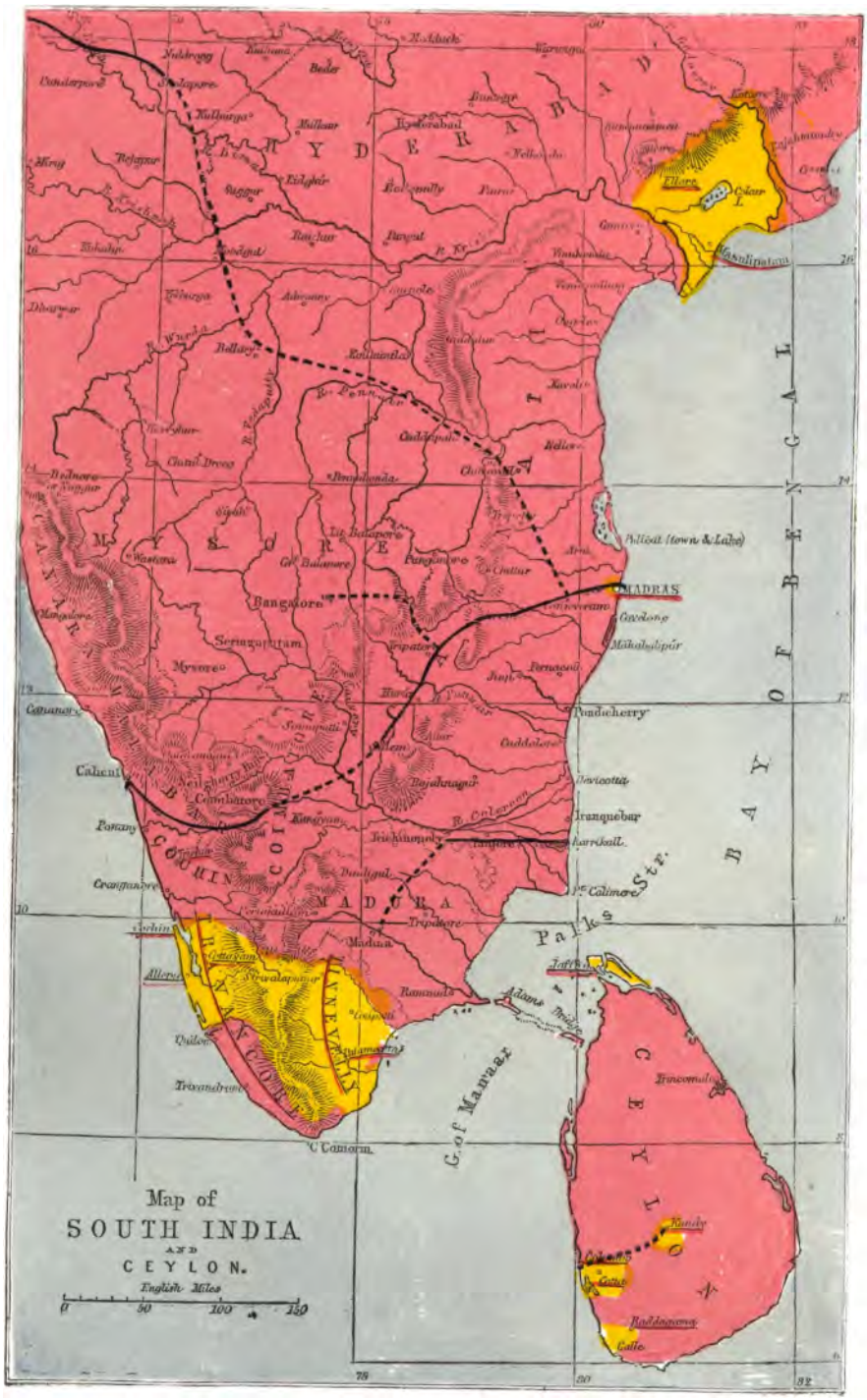
THE Presidency Town of Bombay presents a remarkable contrast to Calcutta or Madras. It is situated on an island about 9 miles by 3 miles, which forms the outer boundary of a magnificent harbour, as large an expanse of water, probably, as is found anywhere land-locked. The background towards the mainland is formed by the range of Western Ghāts, which exhibit a very bold, picturesque, and diversified outline. The population exceeds 800,000, and, as might be expected in a seaport, which forms a point of resort for many Oriental traders, it is very multifarious. The Parsis form one-sixth of the whole. Many of them have risen to the possession of enormous wealth, which they spend liberally, not only on their own poor (no one ever hears of a Parsi beggar), but indiscriminately on every charitable object that claims the public attention. The family of Jamsetsji Jeejeebhoy has quite eclipsed the rest in liberality, and the Queen has recognised their merits as social benefactors, by conferring a Baronetcy on its head and representative. The Parsis are keen in the pursuit of English learning. Most of the wealthy amongst them speak English almost as fluently as if they had resided in Great Britain. They maintain a large college of their own—The Jamsetsji Jeejeebhoy Institution—with several affiliated schools, conducted by a highly-paid Principal from England. They pay much attention to female education, and even their ladies learn English. Whilst but few of this remarkable race have hitherto become Christians, they are beginning to be quite Europeanized in their social habits, their private morals, and even, in a great measure, in their religious views, as far as relates to Natural Theology. Though they seclude themselves from direct Missionary influence, it is plain that the way is being prepared amongst them for the reception of the truth, whenever the Holy Spirit (for whom we devoutly pray) is poured out largely on this singular but influential people. Strangely mingling their ancient superstitions with modern enlightenment, they have erected on a rising ground near the Malabar Hill two or three buildings, called, by euphemism, Towers of Silence, in which they expose their dead to be devoured by vultures and other birds of prey.

The chief branch of the Church Missionary Society's Mission in Bombay is the Robert Money School, situate on the North side of the Esplanade and on the verge of the densely-peopled native town. It was founded in 1840 as a memorial to a distinguished civilian to whom the cause of the Gospel in Bombay owed much. The pupils are about 400 in number, most of them Hindus. Its object is, through the medium of English education, to bring the Gospel home to the hearts of the students; and though this and similar institutions, in Calcutta, Benares, Masulipatam and elsewhere, have not produced many direct conversions as yet, there is no doubt that they are powerfully advancing that revolution of sentiment and opinion so palpably on its approach in Hindustan.

Bombay must be honourably mentioned as the scene of the earliest efforts for the education of native females. The pioneers of this good work were the wives of American Missionaries, who settled there in 1813.

The proximity of Bombay to Persia and the whole of Western Asia has given facilities for the circulation of the Holy Scriptures and other Christian books in countries as yet closed against the living evangelists, and evidences have been, from time to time, afforded that a leavening process is thus going forward, and that the good seed sown has not been in vain.

The *Society for the Propagation of the Gospel*, the Established and the Free Church of Scotland, and the *American Board of Foreign Missions*, are also labouring in Bombay.


Map of
SOUTH INDIA
AND
CEYLON.
English Miles
0 50 100 150
HYDERABAD
MYSORE
CANARA
MADURA
COIMBATORE
TRAVANCORE
COCHIN
CARNATIC
NORTHERN CIRCARS
BAY OF BENGAL
Str. Palks
Gulf of Manaar
CEYLON
MADRAS
Pondicherry
Bangalore
Seringapatam
Mysore
Calicut
Cochin
Tellicherry
Cannanore
Mangalore
Coimbatore
Dindigul
Madura
Tripatore
Tinnevelly
Ramnaad
Tuticorin
Jaffnapatam
Trincomalee
Kandy
Galle
Trivandrum
Cape Comorin
Pulicat (town & Lake)
Vizagapatam
Ellore
Masulipatam
Guntoor
Nellore
Ongole
Cuddapah
Bellary
Adoni
Kurnool
Hyderabad
Beder
Kulburga
Jagire
Raichur
Gooty
Penner R.
Palaur R.
Cauvery R.
Vygay R.
Tambrapurny R.
Ponany R.
Bypaur R.
Coleroon R.
Vellaur R.
Gundlacumma R.
Paumbun Pass
Adams Bridge
Manaar I.
Columbo
Point de Galle
Ruddagamma

SOUTH-INDIA AND CEYLON.

PENINSULAR India very nearly coincides with the Presidency and Diocese of Madras, and its included Native States of the Nizam, Travancore, and Cochin. It is interesting as being the earliest point of contact between India and the British power. Some of the first acquisitions of the East-India Company, when it was a trading and not an imperial body, were formed at various points of the Coromandel coast; and the Carnatic, as the southern part of the Dekhan was then popularly called, was the scene of most of the military struggles of the British under Clive, with the French under Dupleix and Lally, which resulted in the expulsion of the latter, and of their victories over the great Mohammedan power of the South, under Hyder Ali and Tippoo Sultan, whose last hold upon the country was broken by the capture of Seringapatam.

But Peninsular India is more interesting still, in a Missionary point of view. It was the scene both of the first Roman-Catholic and the first Protestant Missions, and at the present day five-sixths of the Native Christians of India are to be found within the borders of the Madras Presidency. We omit in this computation the Native Romanists of South India, for, numerous as are the descendants of the converts of the Jesuit Missions of the sixteenth and seventeenth centuries among the Fisher caste (for they have never been called to abandon caste), their moral degradation and mental ignorance leave them little distinguished from the heathen by whom they are surrounded, and from whom they have never been in fact severed.

A king was the 'nursing-father' of Protestant Missions in South India. Frederic IV. of Denmark sent out, in 1706, Ziegenbalg and Plutscho, the first Protestant Missionaries to India. He took a deep personal interest in their work, found time to correspond with them even in the midst of his life-and-death conflict with Charles XII. of Sweden, and welcomed to his camp before Stralsund a Tamil Christian, one of the first-fruits of their labours. It is to the honour of the Church of England that our own Archbishop Wake lent the weight of his official position and private sympathy to the labours of these brethren. In 1727, the Danish Missions were transferred to the care of the *Society for Promoting Christian Knowledge*, and amongst their honoured labourers are to be reckoned Fabricius, Schwarz, Gericke, and Kohlhoff. To them, directly or indirectly, is to be referred the origin of many of the Missions now engaged in the Madras Presidency. They were again transferred to the *Society for the Propagation of the Gospel* in 1824. The Tables on the following page, prepared by an interesting and important Missionary Conference for South-India, though there were no means of carrying them down to the present date, are useful as exhibiting the general aspect of the Mission work in 1858. The figures referring to the Church Missionary Society have been corrected by still later returns.

The districts coloured yellow are those occupied by the Society, of which notices with enlarged Maps are given subsequently.

LANGUAGES.—The languages of South India—Tamil, Telugu, Gond, Canarese, Tuluva, Malayālam—belong to the Mongolian stock.—*See Language Table.*

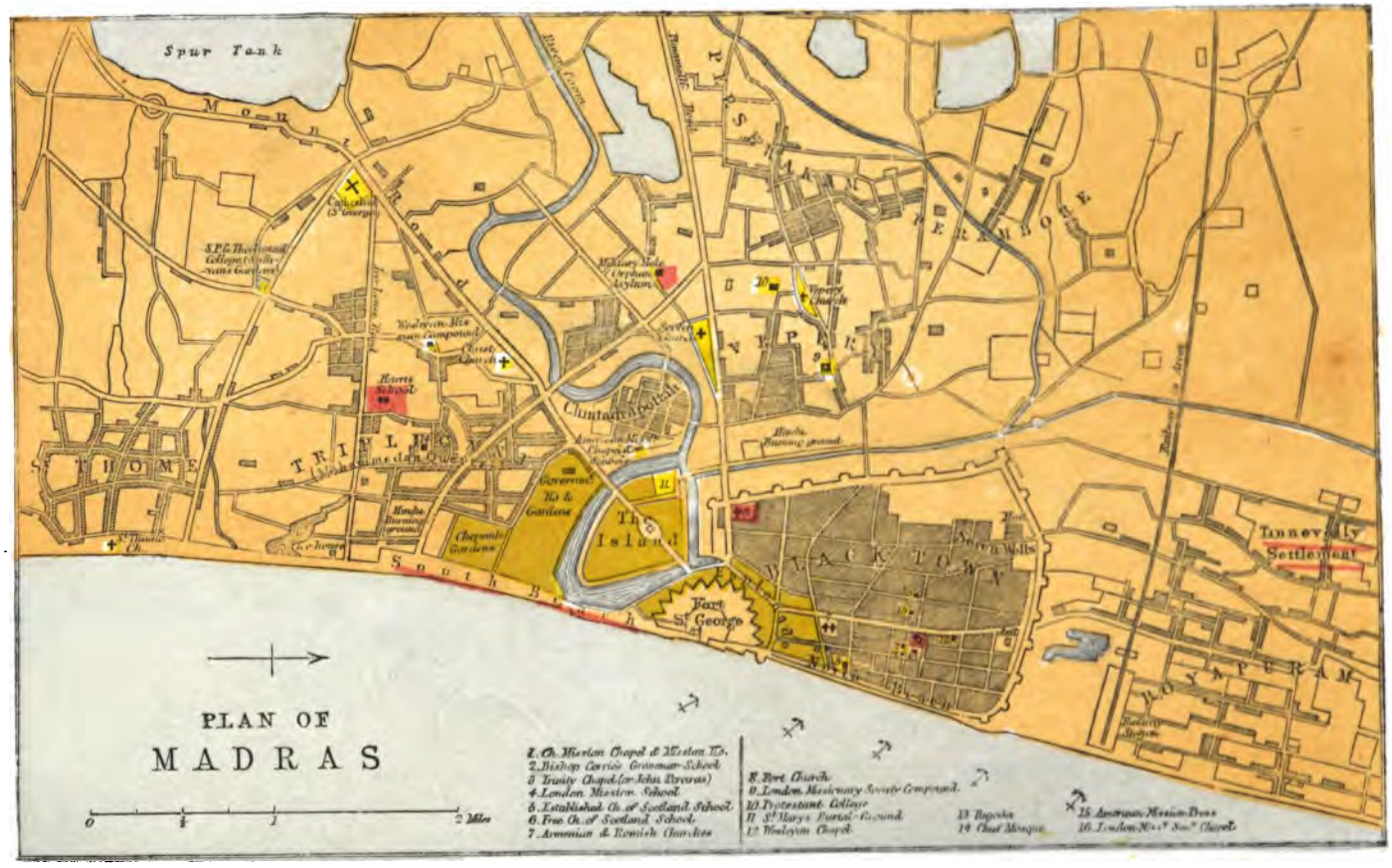
SUMMARY OF MISSIONARY SOCIETIES IN SOUTH INDIA AND CEYLON, DECEMBER 31, 1858.

SOCIETIES.	Number of Stations.	Preachers.			Number of Communicants.	Native Christians and Adherents.			Boys' Schools.	Total Boys in Schools.	Girls' Schools.	Total Girls in Schools.	Training Schools and Seminaries.		Total of Scholars and Students in the Schools and Institutions.	English Churches and Chapels.	Commencement of Operations.
		Missionaries and Assistant Missionaries.	Native Pastors and Ministers.	Catechists and Readers, &c.		Baptized.	Unbaptized Adherents and Constant Attendants on Public Worship.	Total.					Institutions.	Students.			
Church Mission Society	39	40	17	306	6182	29,304	11,338	40,642	541	10,147	..	4815	4	256	15,218	12	1814
London Mission Society	18	30	1	210	1360	4818	15,030	19,848	209	9563	52	2276	4	61	11,900	7	1805
Society Propagation Gospel F. P.	37	36	1	9	3667	20,114	4780	24,894	142	3644	53	1290	4	127	5061	6	1726
Wesleyan Mission Society	26	40	..	20	2250	..	..	7145	71	3777	34	1235	..	..	5012	6	1814
American Board of Commissioners	24	18	6	128	1424	..	..	5859	117	2476	..	542	1	58	3076	..	1816
Basle Mission Society	14	42	1	62	943	2060	266	2126	43	2186	7	393	..	..	2579	..	1834
Free Church of Scotland	8	7	3	25	65	..	..	65	10	1962	9	716	1	3	2681	2	1837
Leipsic Mission Society	15	11	..	57	3229	..	..	4767	..	809	..	259	1	32	1100	1	1706
American Reformed Prot. Dutch Church	5	4	..	8	146	448	62	510	6	126	1	20	1	11	157	..	1851
American Baptist Mission	1	3	..	2	13	13	..	20	1	20	1	30	..	..	50	..	1840
Baptist Mission Society	13	2	8	..	..	441	..	441	17	575	5	126	..	..	701	1	1812
Established Church of Scotland	2	2	..	2	48	..	8	56	..	389	2	411	..	..	800	..	1844
American Lutheran Mission	3	4	..	3	84	457	50	507	16	278	2	79	..	..	457	..	1845

SUMMARY OF MISSIONS IN SOUTH INDIA AND CEYLON, DECEMBER 31, 1858.

LANGUAGES OR NATIONS.	Number of Stations.	Preachers.			Number of Communicants.	Native Christians and Adherents.			Boys' Schools.	Total Boys in Schools.	Girls' Schools.	Total Girls in Schools.	Training Schools and Seminaries.		Total of Scholars and Students in the Schools and Institutions.	English Churches and Chapels.	Commencement of Operations.
		Missionaries and Assistant Missionaries.	Native Pastors and Ministers.	Catechists and Readers, &c.		Baptized.	Unbaptized Adherents and Constant Attendants on Public Worship.	Total.					Institutions.	Students.			
Telugu	13	25	1	30	338	2097	1566	3663	..	2261	..	674	..	..	2935	4	1805
Canarese	17	43	3	45	901	..	..	2012	58	3258	11	824	1	5	3787	4	1810
Malayālam	15	20	6	105	2120	..	..	9011	..	3618	..	666	1	68	4552	..	1816
Tamil, S. India	102	98	21	567	13,120	..	..	76,257	..	19,474	..	7370	12	421	27,265	7	1706
Tamil, Ceylon	18	17	2	44	983	..	..	4083	76	2782	..	596	..	..	3378	3	1814
Singhalese	40	36	11	47	2717	..	..	11,373	153	4942	75	2160	1	21	7123	6	1812
TOTAL	205	239	44	838	20,179	..	..	107,001	..	36,335	..	12,190	15	515	49,040	24	
TOTAL, Jan. 1, 1852	176	239		503	13,943	..	..	94,637	..	40,918	276	11,059	..	..	51,977	31	
INCREASE	29	44		335	6236	..	..	12,364	..	Decrease [illegible]		[illegible]			Decrease		

| | | |

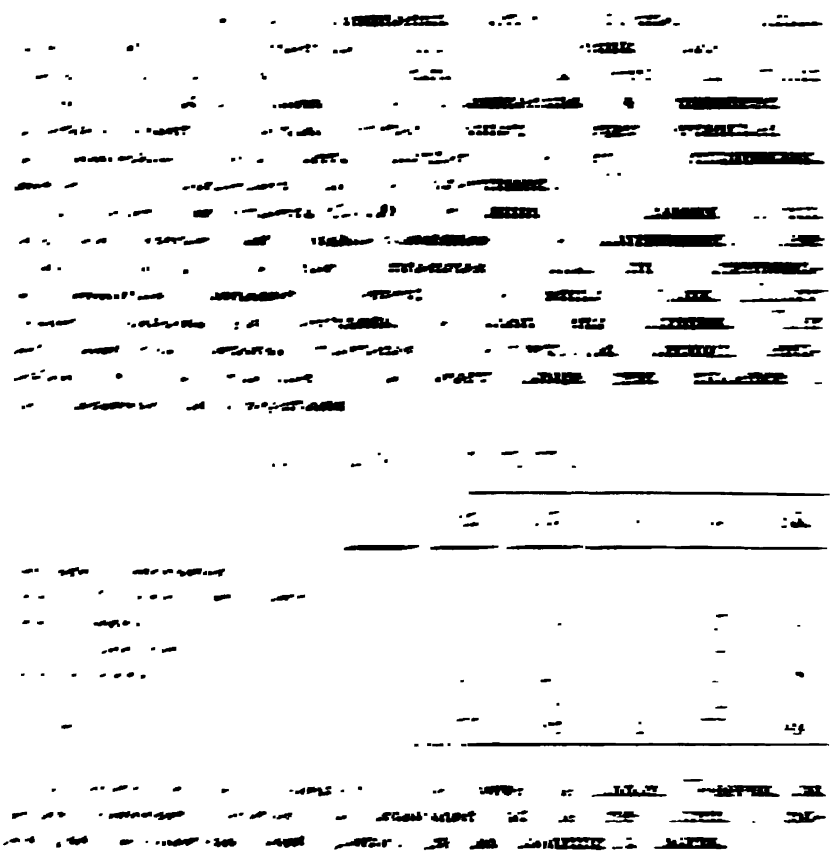

Spur Tank
Mount Road
Black Town
Esplanade
Fort St George
The Island
Government Ho & Gardens
Clinton Portrait
Tannevelly Settlement
PLAN OF
MADRAS
0
½
1
2 Miles
1. Ch. Marian Chapel & Mission Ho.
2. Bishop Corrie's Grammar-School.
3 Trinity Chapel (or John Pereira's)
4. London Mission School.
5. Established Ch. of Scotland School.
6. Free Ch. of Scotland School.
7. Armenian & Romish Churches
8. Fort Church.
9. London Missionary Society Compound.
10. Protestant College
11. St Mary's Portal Ground.
12. Wesleyan Chapel.
13 Pagoda
14 Chief Mosque
15. American Mission Press
16. London Miss.y Soc.y Chapel.

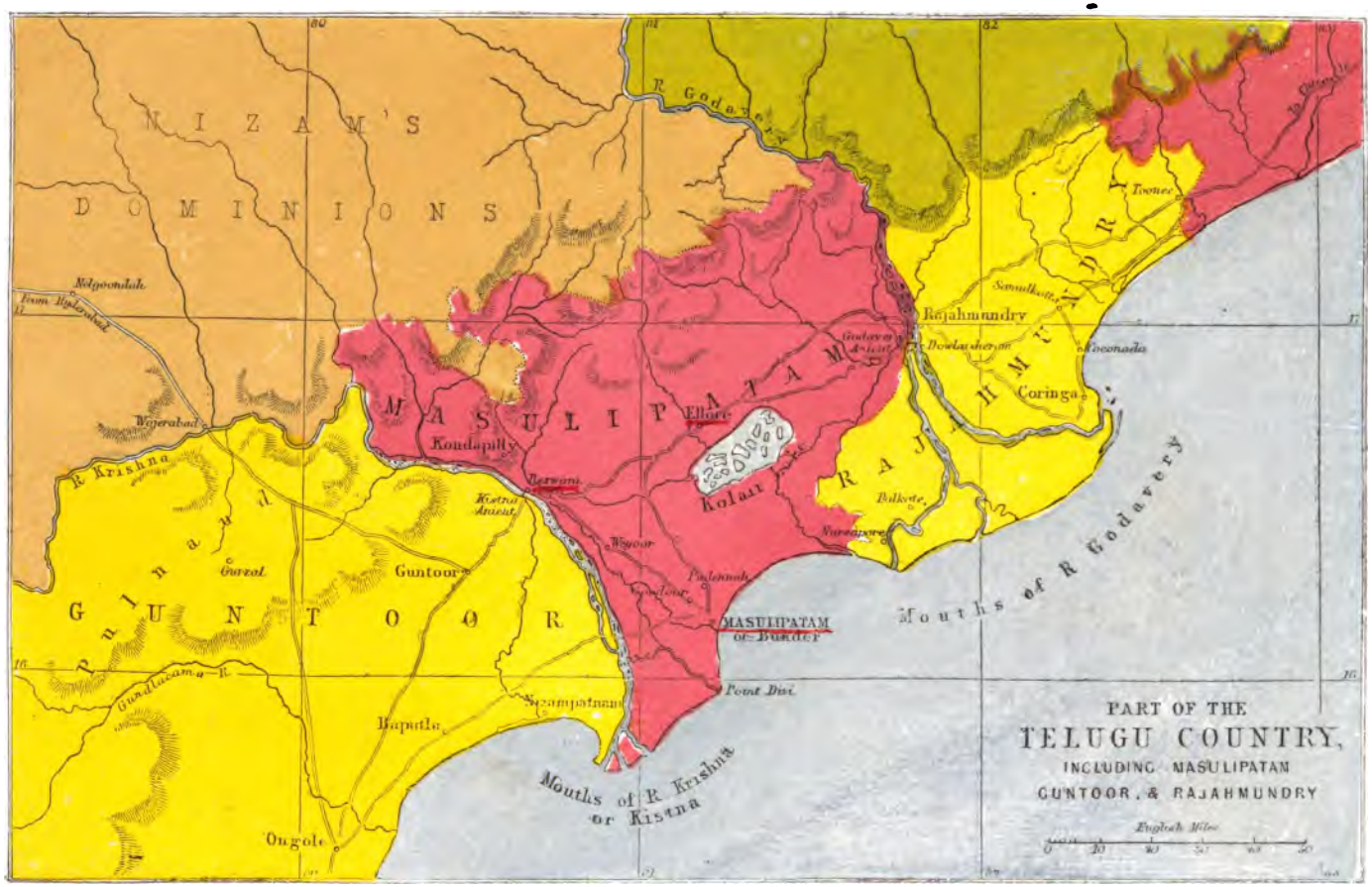
MADRAS MISSION.

GREAT metropolitan cities, such as Constantinople, Shanghai, Hangchow, or the Presidency towns of India, must be regarded as neutral ground for the simultaneous occupation of any number of Missionary Societies, who will find in such central positions convenient head-quarters, or a suitable base of operations on the outlying country all around. Such is the case with Madras. No less than eight Missionary Societies—English, Scotch, American, German—have from time to time planted their representatives within its walls. The *Church Missionary Society* has not, as a general rule, concentrated its strength on the great towns of India. Other Missionary bodies are much more distinguished for the noble Anglo-Vernacular Institutions which form so prominent a feature in the cities of British India. This Society has been guided by the hand of Providence to rural districts less permeated by European influences. Nevertheless, the Society's work in Madras is neither insignificant nor unproductive, though no Mission has suffered more from a lack of labourers.

Madras, with its suburbs, spreads over an area of eight miles square, and contains an estimated population of 700,000 inhabitants, many of whom converse fluently in at least three native languages, Tamil, Telugu, and Hindustāni, understanding something of English besides. The English first obtained a piece of ground for a factory there in 1639. A bare open coast, with a heavy rolling surf, peculiarly dangerous, does not appear a promising locality for successful commercial enterprise; but on this site arose Fort St. George, so famous in the wars of Clive, overlooking some of the most important mercantile operations in the world. Northward lies the native city, Black-Town, surrounded by a strong wall, built to repel the invasions of the Mahratta Horse. It contains (as will be seen by the Plan) many Christian centres of light (coloured yellow), connected with various Missionary Societies. Here, too, we find the Armenian Churches and Romish convents, the mosque of the Moormen—the descendants of Arabian merchants and mercenaries—and many heathen temples, fortresses of superstition and Satan.

The Mission House and Secretary's Office are situated in one of the leading thoroughfares, the Church Mission Chapel, in which there are three Tamil and three English Services every week, standing in the same compound. A Church Missionary Association, connected with the English Congregation, which furnishes ministerial duty on Sundays to the Clerical Secretary, raises upwards of 100*l.* per annum, independently of many large subscriptions from Government servants. On the opposite side of the road is the Central Girls' Day-school, an institution which has been much blessed. A second Chapel—Trinity, or John Pereira's, (so called from the name of the previous owner of the land on which it is built,) lies at the S.W. angle of the wall. To the north is the important suburb of Royapūram, embracing what is designated the Tinnevelly Settlement, from the circumstance that, some years ago, many emigrants from that district had planted themselves there, though their numbers are now much decreased. This locality is also occupied by the Society, where it maintains a Native English School, used also as a Chapel and Preaching House, and also a Native Girls'-school, admitting both boarders and day scholars. Preaching is also systematically carried on, with many tokens of encouragement, amongst the horse-keepers at two large stables on the Mount Road, the boatmen and fishermen on the South Beach, and to the Coolies assembling at the Emigrant Dépôt to embark for Mauritius.




NIZAM'S
DOMINIONS
R Godavery
Mulgoondah
from Hyderabad
Nagerabad
R Krishna
Kondapilly
MASULIPATAM
Ellore
Kolair Lake
Kistna Anicut
Tetwani
Wyoor
Pedanah
Condaver
Gurzal
Guntoor
GUNTOOR
Guadlacama R.
Bapatla
Ongole
Scampatnam
Point Divi
MASULIPATAM or Bunder
Mouths of R Krishna or Kistna
Mouths of R Godavery
RAJAHMUNDRY
Tuneer
Samulkotta
Rajahmundry
Bowdasherum
Coringa
Pallacole
Narsapore
PART OF THE
TELUGU COUNTRY,
INCLUDING MASULIPATAM
GUNTOOR, & RAJAHMUNDRY
English Miles

TELUGU MISSION.

ONE of the most extended and populous of the nations of Peninsular India is the Telugu (Telinga) race, stretching along the sea coast nearly from Madras to Bengal, and far inland into the heart of the Dekhan. They were called Gentoos by the earlier European settlers, from the Portuguese word for 'Gentiles,' or heathen. At one time they gave kings to the Kandian country of Ceylon, and many colonies of them still exist among the southerly Tamils—the descendants of the conquering armies, who overthrew the old Pandyan dynasty in Madura and the south. They number upwards of 13,000,000; and part of their maritime territory—Masulipatam and the Northern Circars—was amongst the earliest acquisitions of the British in Hindustān. Their soft and musical language—'the Italian of India'—has long commanded the admiration of Oriental scholars. Yet this territory had been nearly ninety years in possession of the British before any Mission was established there by the Church of England.

Masulipatam (name corrupted from Macheli-patnam, *Fish-town;* also called Macheli-bunder, *Fish-harbour*, or, colloquially, Bunder, *The Harbour, Le Hâvre*) is the centre of the Church Missionary Society's operations among this interesting people. It is a large town, containing nearly 100,000 inhabitants. It is mentioned as a flourishing place in the fourteenth century, by Marco Polo, the Venetian traveller; and in the days of the monopoly of the East-India Company, it was one of their chief dépôts for the export of cotton-fabrics. The Mission was commenced in 1841 by two Missionaries, one from Cambridge, one from Oxford. The Rev. R. T. Noble undertook the educational department, and established a superior school there, which has yielded him several converts, amongst them seven young Brahmins: two are now candidates for Holy Orders. He is still spared to labour there. The Rev. H. W. Fox, whose biography is well known, commenced, with much encouragement, itinerating labours. He pursued them in a spirit of ardent devotion, but was early called from his labour to his rest. The Mission has recently been recruited with two additional Missionaries from England, and the district of Masulipatam, forming, however, but a small portion of the whole Telugu Country, may now be said to be fairly occupied. We wait in prayer for 'the promise from on high' on their ministrations.

This district has recently acquired additional importance from the construction of magnificent works, by which the two great rivers, the Krishna and Godāvery, are made available for the purposes of irrigation and of internal communication. Across each, an embankment, or *Anicat* (see Map), has been thrown, which keeps back the vast body of water that flows down their channels during the rainy season. It is thence gradually conducted by canals over the lower lands, thus clothing them with new fertility. A large corps of skilled native engineers, and a still larger number of labourers, are thus employed at Bezwāra and Dowlaisheram, and offer a promising field for the Missionary. The delta of the Godāvery is especially important from its prosperous and increasing population. In the interior, the Gond, Koï, and other aboriginal tribes, strangers to caste and Brahminism, people a region as yet comparatively unknown. At the instance of the two zealous Christian officers in charge of the works just mentioned—Col. Arthur Cotton and Capt. Haig, both of the Madras Engineers—and with the promise of their cordial support and countenance, the Committee have sent two Missionaries to commence a Mission in this very promising locality.

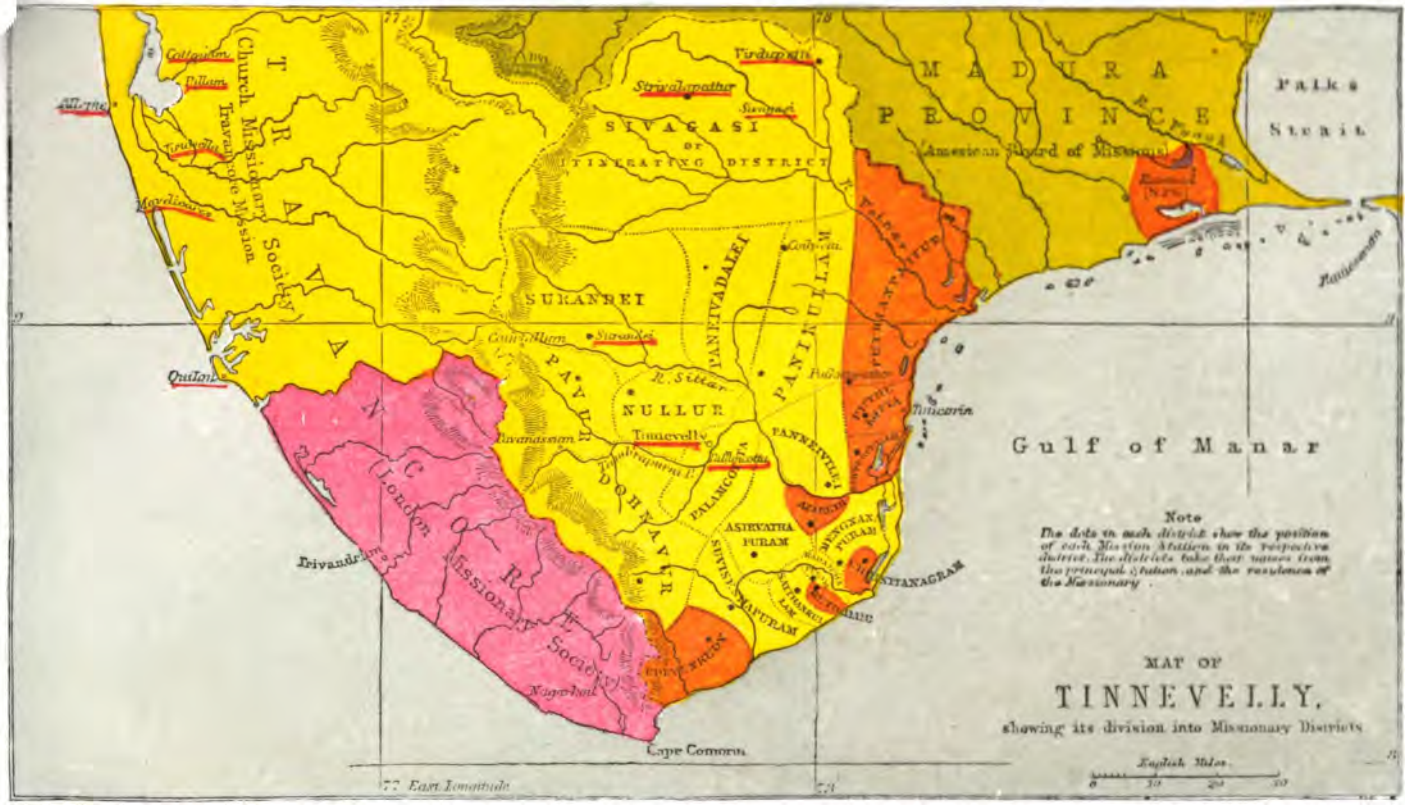
[*Turn over.*

CHRONOLOGICAL STATISTICS.

1841..... ..Masulipatam.
1841.....Masulipatam Native English School.
1854.....Ellōr.
1858.....Bezwāra.
1861.....The Godāvery.

	1841.	1851.	1861.	1865.
European Missionaries	2	2	6	7
East-Indian and Country-born Missionaries	...	1	1	3
Native Agents	...	13	41	83
Communicants	...	23	59	96
Schools	...	3	12	16
Scholars	...	126	478	866

The London Missionary Society has an important Mission at Vizagapatam. The Free Church of Scotland, and the American Lutherans and Baptists, are also labouring amongst the Telugus.


TRAVANCORE
(Church Missionary Society)
Travancore Mission
SIVAGASI
or
ITINERATING DISTRICT
MADURA
PROVINCE
American Board of Missions
Palk's Straits
SUCANREI
NULLUR
PANTULAM
PAVANEITVADALEI
PANNEITTU
ASIRVATHA PURAM
MENGNAN PURAM
SITTUVANATTUM
PANTARANKU LAM
NAZARETH
Gulf of Manar
Cape Comorin
Note
The dots in each district show the position of each Mission Station in its respective district. The districts take their names from the principal station, and the residence of the Missionary.
MAP OF
TINNEVELLY,
shewing its division into Missionary Districts
English Miles
77 East Longitude

TINNEVELLY MISSION.

THE Province or District of Tinnevelly forms the southern point of the Indian Peninsula. It is about 100 miles from N. to S. The base of the triangle is about 70 miles broad. The area of the district, about 6700 square miles. Population, in 1856, 1,270,000. Range of thermometer, 86° to 100°. In the northern and westerly parts of the district, rice, the castor-oil plant, cotton, and various grains, are cultivated, and groves of tamarind trees abound. The south is one vast sandy plain, broken only by the tall straight stems of innumerable palmyras—a palm, whose manifold qualities almost supply the absence of other vegetation. The predominant caste, about one-third of the population, is the Shānar, employed in the south in palmyra cultivation; in the north, also in trade and commerce. Brahminical temples, endowed with lands in different parts of Tinnevelly, are to be found especially in the larger towns. The prevailing religion is the aboriginal devil-worship, with idols, bloody sacrifices, and no hereditary priesthood.

It is not quite certain when, or by whom, Protestant Missions were commenced in Tinnevelly; but certainly through the instrumentality of Schwartz, and the Danish Lutheran Missionaries in connexion with the Society for Promoting Christian Knowledge. In 1785, there was a congregation at Palamcotta of 100 native Christians, under the charge of an ordained Catechist, Satthianādhan. In 1816, the late devoted Rev. James Hough, Chaplain H. E. I. C., found 3000 converts in the province. The first European Misionaries who ever resided in Tinnevelly were sent there in 1820 by the Church Missionary Society—the Rev. C. T. E. Rhenius, and the Rev. B. Schmid. Great blessing followed the former's labours, and thousands of Shānars sought Christian instruction. Rhenius, however, still a Lutheran, was betrayed into controversy on ecclesiastical questions; and the Society's faithfulness to the Church of England constrained them to dissolve connexion with him. His death soon after extinguished all differences. The advance and consolidation of the Mission have been of late years remarkable. There are now 406 Churches or Prayer-houses in 590 villages; the number of Native Christians being 33,400 (Dec. 31, 1863): two-thirds of these are south of the River Tambrapūrni. The foundation of a Native Pastorate was laid so long ago as 1830, when the late well-known Rev. John Dēvasagāyam received holy orders at the hands of Bishop Turner. No considerable addition, however, to the body of Native Clergy took place till 1851, when the Bishop of Madras ordained five Catechists. At each successive visitation of the Bishop, since that year, the number has been increased, and now amounts to twelve, besides four who have departed to rest in the Lord.

In 1854, an Itinerating Branch was formed in North Tinnevelly. The district so occupied by three Missionaries devoted to that especial work is coincident with the Sivagāsi district. By these brethren, who move their tents from place to place throughout the locality (1200 square miles), the Gospel has been already preached to as many as 300,000 souls in 1400 villages. Four bodies of converts have been baptized, and there are numerous inquirers. The peculiar and novel feature of interest in this department is, that it is carried on upon the basis of the Native-Christian Church in the south of the Province, a regular monthly succession of Catechists being supplied from the settled Christian districts, and supported from the funds of their Native Missionary Society.

CHARITABLE SOCIETIES.—The Church Missionary, Bible, Heathen's Friend, Native-Pastorate Endowment Fund, *Dharmasangam*, Church Building, Church-Expenses, Tract and Book, Poor, &c.

EDUCATIONAL ESTABLISHMENTS—The *Præparandi Institution*, founded in 1846, for the training of Native Clergy, Catechists, and Agents generally.—They are educated (in Tamil) in general Theology, with such text-books as Pearson *On the Creed*, Goode's *Better Covenant*, Paley's *Evidences*, Butler's *Analogy*, &c.; Church History; Scripture Geography; and other branches of knowledge. Large numbers of Catechists, and fifteen Native Clergy, have been sent forth from it. No Catechist can be employed in the Mission without a certificate, from the Missionary who knows him best, of his personal piety—the principle having been laid down, that NONE BUT SPIRITUAL AGENTS CAN DO SPIRITUAL WORK. The *Vernacular Training Institution*, founded in 1856, with Model Boys' and Infant Schools, for the education of Schoolmasters. The *Sarah Tucker Female Training Institution* (1860); a similar establishment for the education of Schoolmistresses. The Government Inspector has recently spoken highly of the Schools in Tinnevelly, and 80 Schoolmasters, and 17 Schoolmistresses, receive a Grant-in-aid from the Madras Government. A school fee is required from every male pupil.

LANGUAGE—Tamil, spoken by about 12,000,000 in South India, and one of the aboriginal languages of the peninsula; the tongue in which Protestant Missionaries first preached, and into which the Bible was first translated.

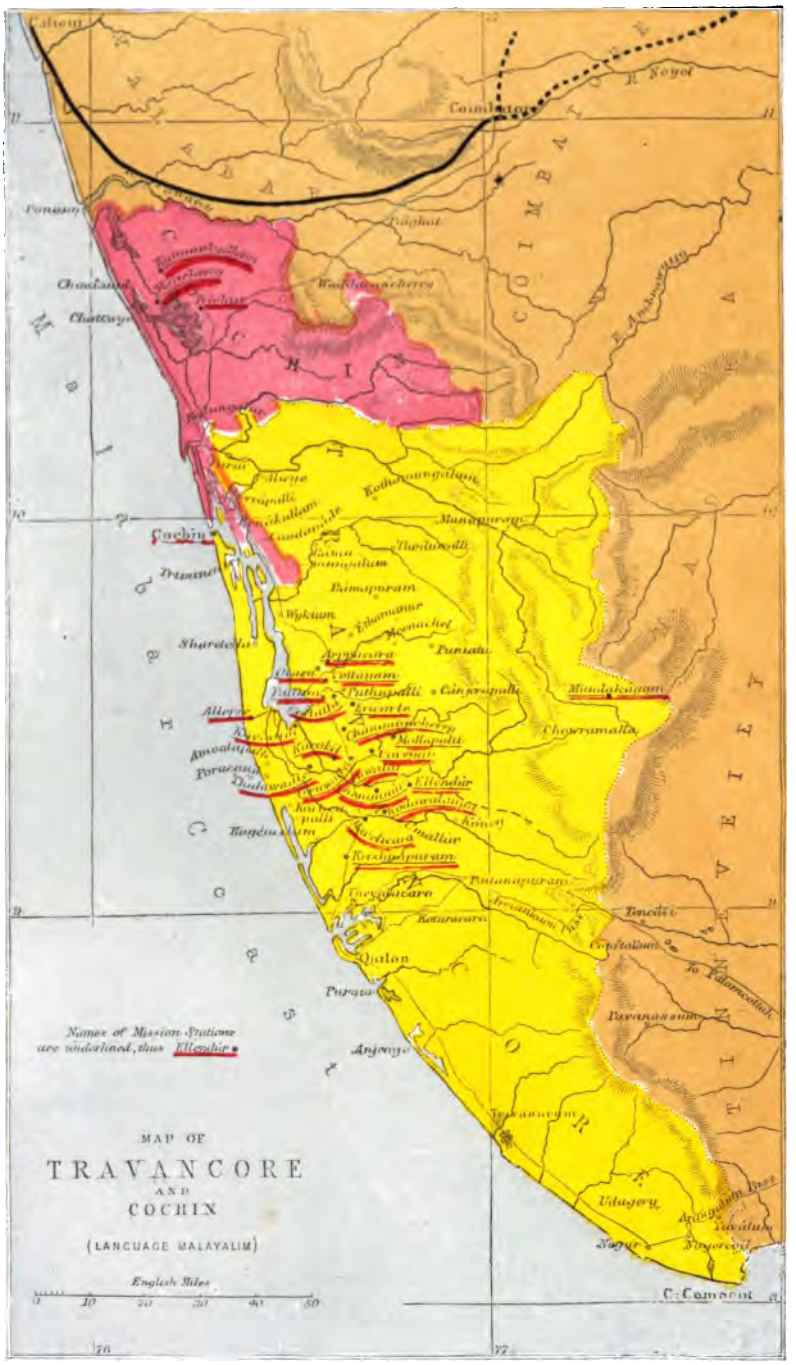
CHRISTIAN BOOKS—The Bible, Book of Common Prayer, Hymns, Sermons, *Evidences of Christianity*, *Body of Divinity*, Tracts, School-books, a Commentary on the New Testament.

CHRONOLOGICAL STATISTICS.

1817.... Palamcotta.
1828.... Dohnavūr.
1832.... Sātthankulam.
1833.... Pragāsapuram.
1833.... Alvarneri.
1839.... Mēngnāpuram.
1840.... Suvisēshapuram.
1843.... Paneivilei.
1844.... Kadāchapuram.
1844.... Paneivādali.
1844.... Nallūr.
1845.... Asirvādhapuram.
1847.... Pāvūr.
1847.... Surandei.
1848.... Pannikulam.
1854.... North Tinnevelly Itinerancy.
1856.... Sivagāsi.

	1820.	1830.	1840.	1850.	1860.	1865.
European Missionaries..	2	3	5	13	13	14
Native Clergy	..	..	2	2	17	12
Native Agents.....	..	77	237	425	537	585
Communicants.....	..	95	549	2680	4381	5162
Schools.....	8	46	153	239	306	295
Scholars	471	1070	5324	6245	7941	7927

Amongst the Tamil-speaking people in Tinnevelly, or the immediate vicinity, there are connected with the Missions of the Society for the Propagation of the Gospel 16,667 native Christians; London Missionary Society, 20,859; American Board for Foreign Missions (Boston), 6372.—(*See Mullens' Statistical Tables*, 1861.) The Map is coloured to indicate the districts severally occupied by the four Societies.


Cahem
R. Noyel
Coimbatore
Ponany
Palghat
Chandanat
Chattuwa
Wadakancherry
Cochin
Trissur
Sharatcherry
Allepie
Amoalapoorum
Porakaud
Kayenkulam
Quilon
Purava
Anjengo
Tenadi
Capitalcum
To Edamacolah
Pavanassum
Travancore
Vilagery
Aramboly Pass
Tovalay
Cape Comorin
Mundakayam
Chyerramalla
Punnatturam
Kottaram
Kottarcara
Kunnatur
Eddamannel
Wykum
Thelinodi
Manapurum
Kothamangalum
Names of Mission-Stations are underlined, thus Ellenkir
MAP OF
TRAVANCORE
AND
COCHIN
(LANGUAGE MALAYALIM)
English Miles
0 10 20 30 40 50
76
77

TRAVANCORE MISSION.

TRAVANCORE and COCHIN are two small native kingdoms on the south-west coast of India. During the wars of the English with Hyder Ali and Tippoo Sahib, their rajahs took the side of the English, and have been, therefore, confirmed in their thrones.

Travancore is by far the larger, containing a population of about 1,250,000, whose vernacular is Malayālam. It is separated from Tinnevelly by a range of mountains called the Southern Ghāts, and forms a striking contrast to the flat sandy plains of the latter. It is well cultivated, and, towards the interior, abounds with magnificent forest trees, especially teak. There are numerous backwaters or lagoons, which run parallel with the coast, and form the natural highway of communication through the kingdom. The rajah, with his Court, resides at Trevandrum. The Bible has for many years been read in class at the large Native-English School supported by him.

Travancore is almost entirely inhabited by Hindus, Musalmāns never having obtained political supremacy there. The wealthiest of the inhabitants are called Nairs. Their customs differ much from those of other Hindūs. The mountains are scantily peopled by various wild hill-tribes—the Arrians (Araans) and others. There is also a considerable slave population, not now, indeed, legally recognised as such, but whose political and social degradation is practically very great.

The feature, however, which specially directed Missionary attention to Travancore and Cochin, is the existence there of an ancient Syrian Christian Church, of about 120,000 souls, whose spiritual head is the Patriarch of Antioch. They have a certain social status and various privileges granted them by the Native Government; and it was thought that, could they only be reformed, they would exercise a powerful influence on the heathen around. In 1805, Dr. Claudius Buchanan visited and reported on them. Col. Munro, the British Resident, warmly entered into the scheme for their elevation. In 1816, a Mission was commenced among them. Translations of the Scriptures and the Prayer-book were prepared. A College was opened for the training of the Syrian youth, especially those intended for Holy Orders. Intercourse was maintained with the Metropolitan. But the fond hopes of a reformation gradually faded away. The Syrians clung to their unscriptural superstitions. And, after a long, patient, and judicious prosecution of the system, it was proved to be hopeless in practice, however beautiful in theory. A separation consequently took place in 1837; and the Mission is now considered as alike designed for Heathen, Roman Catholics, and Syrians, who are all received into connexion with the Church of England without distinction.

'Since Dr. Claudius Buchanan visited the Syrian Churches, the experience gained by our Missionaries has proved, that owing to the shortness of his visits, his inability to communicate with the priests and people except through an interpreter, and his appearing among them with the influence of the authorities, combined with other unfavourable circumstances, he formed a far too high opinion of their religious and moral character. There is, indeed, very much to awaken in the heart of the Christian feelings of deep sympathy and interest in them; but their ignorance, and errors, and superstitions, and death-like stupor, place them not many degrees above the Roman Catholics of that country. Still, though their priests manifest a hatred to the light, yet their Church has never been drunk with the blood of the saints, or domineered over other Churches; they have never, by any enactment, forbidden the circulation of

the Scriptures; nor do they hold transubstantiation in the full sense of the word, though the language of their services seems to imply it; nor do they withhold the cup from the laity. But (and I speak from personal observation) in other respects there is scarcely a difference. Their services are in the ancient Syriac, of which the people are wholly ignorant, and some also of the priests. I have attended,' adds the Rev. J. Tucker, 'their Communion Service, and witnessed their multiplied prostrations and bodily movements, their drawing and withdrawing the curtain before the chancel, their incense, their tinkling of bells, the elevation of the Host, and other painful exercises, whilst the laity are merely spectators, coming (as they say themselves) to see Mass. They pray for the dead, they seek the intercession of the Virgin, and they make their vows and offerings at the tombs of some of their deceased bishops. Placed for many centuries in the midst of the heathen, they have made no efforts for their conversion: on the contrary, it is not unusual for them to interchange religious services, both with their Roman-Catholic and Heathen neighbours, attending their religious festivals, and welcoming them to theirs in return; and in cases of sickness, in order (as it would seem) to secure the desired help from one quarter or another, they will betake themselves from the Syrian Church to the Roman-Catholic, or to the Heathen temple, making their offerings to the Heathen idols. In the Syrian Church at Mavelikāra, the great bell is never rung to this day, because it is said, that the Virgin Mary made an agreement with Bhagawati, the goddess of the neighbouring temple, that she would not disturb her, and therefore forbad the bell to be rung. The Syrians hold the Jacobite error of our Lord having one nature, compounded of the Divine and human natures, and profess allegiance to the Jacobite patriarch of Antioch.'

There is now a large body of converts from heathenism; and two branches of much interest have been commenced, one amongst the hill tribes in the neighbourhood of Mundakāyam, and one amongst the slaves.

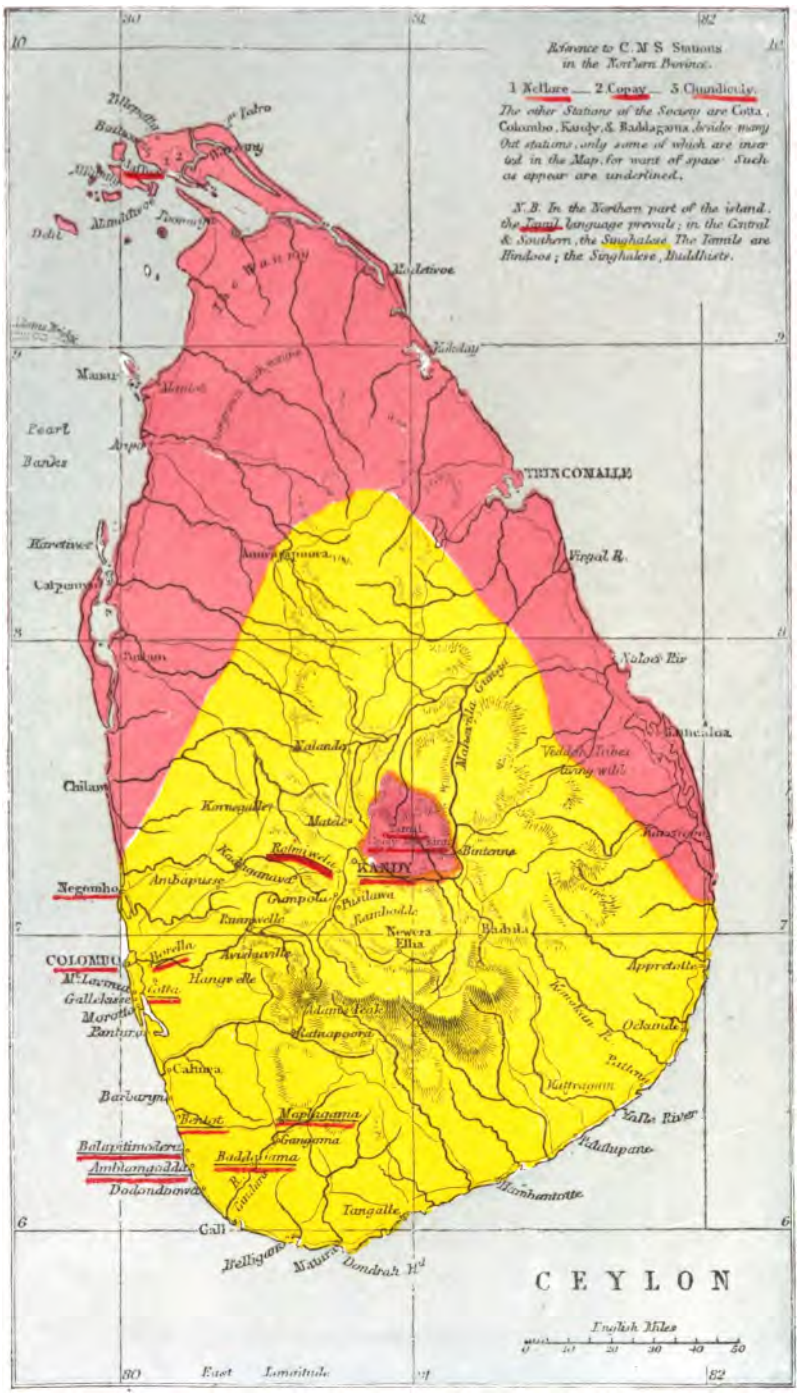
Cochin, first occupied as a Station in consideration of the interesting Jewish colony resident there, about 1300 in number, but subsequently relinquished, has recently been re-occupied.

CHRONOLOGICAL STATISTICS.

1816.....Cottayam.
1816.....Allepie.
1826.....Cochin (1820, outstation).
1841, *relinquished.*
1853, *re-occupied with a Native Minister.*
1833.....Mavelikāra.
1838.....Cottayam College.
1841.....Trichūr.
1843.....Pallam.
1849.....Tiruwella.
1853.....Kunānkulam.
1855.....Mundakāyam.

	1816.	1826.	1836.	1846.	1856.	1865.
European Missionaries...	1	6	6	7	9	11
Native Clergy.....	...	...	...	3	2	9
Native Agents.....	...	56	63	92	142	175
Communicants.....	...	...	132	574	1215	2164
Schools.....	...	54	54	55	91	116
Scholars.....	...	1325	1836	2038	2516	3314

The London Missionary Society has an important Mission in South Travancore, chiefly amongst the Tamil-speaking population, numbering upwards of 20,000 Converts, (mentioned above, p. 34); and immediately North of Cochin, Missionaries of the Basle Society are labouring, and reckon 1500 Native Christians.


Reference to C.M.S Stations in the Northern Province.
1 Kellace 2 Copay 3 Chundicully.
The other Stations of the Society are Cotta, Colombo, Kandy, & Baddagama, besides many Out stations, only some of which are inserted in the Map, for want of space. Such as appear are underlined.
N.B. In the Northern part of the island, the Tamil language prevails; in the Central & Southern, the Singhalese. The Tamils are Hindoos; the Singhalese, Buddhists.
Pearl Banks
TRINCONALEE
Virgal R.
Kalany
Matale
KANDY
Bintenne
Newera Ellia
Badulla
Appretotte
Ocalande
Kattragam
Galle River
Baddugame
Hambantotte
Tangalle
Dondrah Hd
Mature
Belligam
Gall
Barbaryn
Caltura
Ambagamuwe
Negombo
Chilaw
Mannar
Jaffna
Point Pedro
Kayts
Delft
Manipy
Kondatchy
Paliatoe
Kaloe Ele
Vedda Tribes among wild
Kornegalle
Ambapusse
Rambodde
Kandelle
Ramboda
Hangwelle
Adam's Peak
Adapoora
Maplagama
Grangama
Baddegama
Ambalangodde
Dodondowre
Balagtimodere
Kattragam
Pattipola
English Miles
0 10 20 30 40 50
East Longitude
80
82

CEYLON MISSION.

THE island of Ceylon—the 'utmost Indian Isle, Taprobane,' of Greek geographers and Milton, the Serindib of Arabians, the Lanka Dwipa or Singhala Dwipa of Sanskrit chroniclers—is one of the loveliest in the world. From its position at the apex of the Indian Peninsula, it enjoys two monsoons in the year, and the abundant supply of moisture thus afforded clothes it with perpetual verdure. Palms of all descriptions, especially the cocoa-nut, at least one hundred species of forest trees, from ebony to satin-wood, the cinnamon shrub in the lower lands, the coffee plant over the lofty mountains of the interior, 5000 feet high, (supplying 30,000,000 lbs. of the berry annually to Great Britain), contribute beauty, variety, and value to its natural productions. Precious stones are found in the beds of its mountain streams. Ceylon is also one of the chief centres of Buddhism, the holy relic—Buddha's reputed tooth— being preserved at the Dalada Maligāwa, in Kandy, to which religious deputations are sent from Ava, and even Thibet.

It is inhabited chiefly by two races, whose geographical distribution is indicated by the two colours on the Map opposite. (See Language Table, p. 20, and also p. 34). The Singhalese (including the Kandians), whose religion is Buddhism, are the most numerous, reckoning upwards of a million: they people the southern districts. The northern part of the island, and the eastern and western coasts, as far as Batticaloa and Chilaw, are occupied by Tamils, probably immigrants originally from the neighbouring continent. They adhere to the Brahminical faith. Both of them practise in addition the devil-worship of South India. Others of the human family are also to be found in the Island—the descendants of the Portuguese and Dutch, of mixed blood, usually called Burghers, the former much degraded, the latter often wealthy and respectable; Malays, Mahommedans by faith, imported into the island by the Dutch, as mercenaries, and still almost all of them soldiers in the Ceylon Rifles; and the busy Moormen, the hawkers and pedlars of the East, often also engaged in handicrafts, in religion Mahommedan, in language Tamil, probably the descendants of Arabs, who conquered several Indian sea-ports in the eleventh and twelfth centuries, and intermarried with the women of their adopted country. The Central part is almost uninhabited. In some of the forests are found naked roving tribes, who live by hunting, named Veddahs. Of them but little is known.

So rich an island would hardly fail to excite the cupidity of foreign invaders. Its first European conquerors were the Portuguese, who, under Almeida, gained possession of the coast line in A.D. 1506. They brought in with them Romanism, which found many adherents among the pliable Singhalese. In A.D. 1656, the Dutch succeeded in expelling the previous rulers, and, after a century of warfare, established their supremacy over the natives, and proceeded to enforce, by heavy disabilities, a general profession of Protestant Christianity. Many heathen temples, especially in the north of the island, were demolished; the erection of new ones was prohibited; and, unless registered in the Baptismal Roll, no native possessed a secure title to land, nor could obtain Government employment. This attempt to promote the Gospel by measures utterly alien to its spirit, produced, as might have been expected, an outward conformity to Christianity, with a secret adherence to Buddhism and Brahminism—all the more resolute because it was stimulated by persecution. Missionaries find to this day that the duplicity and false profession engendered by this mistaken system are most grievous impediments to the spread of vital godliness in their congregations. In 1796 the Dutch were superseded by the English, who at once repealed this coercive policy, but its evil effects still linger in the native mind.

The Kandian District, in the centre of the island, retained its independence. In 1815, however, the inhabitants—a fine highland tribe of much promise—wearied with the cruelties of their successive monarchs, solicited the aid of the British to depose their reigning king, and the whole of the country was thus brought under our dominion.

The Church Missionary Society proposed to itself Ceylon as a Mission field as early as 1801. The circumstances that had induced so extensive a profession of Christianity were not fully known; and India being then closed against Missionaries, it seemed not only important to watch over these large bodies of native Christians, but it was also hoped that the island might prove a basis of operations for the whole East. If further knowledge has modified these expectations, it has not taught us to despair of raising up these our heathen fellow-subjects. The projected Mission was not commenced among them till 1817. Our own statistics show that the labour bestowed has not been in vain; and the present aggregate of Native Christians, in connexion with all the various Missionary Bodies labouring amongst them, is upwards of 15,000, in this estimate those only being reckoned who are esteemed sincere Christians, not merely baptized Buddhists; and the Communicants number 3800. There are many other encouraging symptoms which cannot be gauged by figures, teaching that 'in due season we shall reap, if we faint not.'

A Mission Chapel was opened in Colombo in 1853, providing services each Sunday in English, Singhalese and Tamil, a practical illustration of the union of different races in the Church of Christ. Not only is a large annual sum, averaging upwards of £300, thus raised through the English congregation on behalf of the Mission; but a powerful interest is being awakened in the work, with a deeper sense of responsibility towards the heathen around.

An interesting Branch was established in 1855 amongst the Tamil Coolies, who come over from the Coromandel Coast, as many as 100,000 yearly, to labour on the Coffee Plantations in the Kandian Districts. A Staff of Missionary Catechists, from the Native Church of Tinnevelly, superintended by a Missionary well acquainted with Tamil, but whose health has proved unequal to the high temperature of India, visit and preach to these labourers on the various coffee estates, their salaries being paid by the proprietors. Eight Catechists have thus visited in a single year 390 estates, and preached with much encouragement to 125,000 hearers.

CHRONOLOGICAL STATISTICS.

1817.....Jaffna (Chundiculy, Nellore, Copay).
1818.....Kandy (Ratmīwela).
1819.....Baddagama (Bentot, &c.)
1822.....Cotta (Talangama).
1852.....Colombo (Negombo).
1853.....Kandian Itinerancy.
1855.....Cooly Mission.

	1818.	1828.	1838.	1848.	1858.	1865.
European Missionaries...	4	10	8	10	10	12
Native Clergy	...	...	...	3	2	3
Native Agents.....	...	45	81	131	183	209
Communicants.....	...	29	120	322	440	684
Schools.....	...	36	55	76	107	122
Scholars	...	1216	1880	2535	3467	4580

The Society for the Propagation of the Gospel, the Wesleyan Missionary Society, and the Baptist Missionary Society, are also labouring in Ceylon; and in Jaffna, the American Board of Foreign Missions (Boston).

THE SEYCHELLE ISLANDS
English Miles
Praslin
La Digue
Silhouette
Mahe
I. Platte
Gabriel I.
Coin de Mire
C. Malheureux
Grande Baie
20° S. lat.
PAMPLEMOUSSES DISTRICT
Pamplemousses
PORT LOUIS
PORT LOUIS DISTT.
PLAINE WILHELMS DISTRICT
Plaines Wilhelms
Flames de Mesnil
MOKA DISTRICT
Moka
BLACK RIVER DISTRICT
VACOAS DISTT.
Vacoas
GRAND PORT DISTRICT
Old Mahebourg
GRAND PORT, OR MAHEBOURG
Pont Colville
Plaines Mayan
THE SAVANE DISTRICT
Savanne
Bel Ombre
Souillac
C. Byelbeam
Riv. du Cap
Riv. du Rempart
THE MAURITIUS.
English Miles
67°30' long. E. of Greenwich

MAURITIUS MISSION.

THE little Island of Mauritius lies just within the southern tropic. It is about the size of the County of Herts, our Map of it being of course on a much larger scale than the preceding. It was uninhabited when first visited by the Dutch, in 1598, who named it in honour of Prince Maurice. It became the occasional resort of pirates and adventurers, till regularly colonized in 1644 by the then great maritime nation who had discovered it. In 1712, they abandoned its occupation, and in 1721 the French took possession of it, and peopled it from their colony in the neighbouring Isle of Bourbon. Its geographical position between India and the Cape made it of much importance to their East-Indian trade; and the introduction soon after of the sugar-cane, cultivated by a large slave population, greatly augmented its value. In 1810, the island was captured by Great Britain, whose merchant vessels had been much harassed by the French cruisers that found harbourage at Port Louis and Mahebourg, and it has ever since formed part of our Colonial Empire.

In 1834, slavery was abolished in Mauritius, and about 90,000 slaves emancipated. A demand which since sprung up for more labour has been met by the promotion of the free emigration of Coolies, or hired labourers (*cooly* is a Tamil word, meaning 'wages,') from various parts of India. They usually return to their native land with their savings, after periods of service from five to ten years. These Coolies are chiefly drawn from the hill tribes of Bengal and Orissa (about 170,000), the rest from the Tamil people of the South Coast, though some are Natives of the North-west Provinces and even of the Panjāb. Since 1834, 289,000 Coolies have thus visited the Island, while only 68,000 have returned. Their present numbers (1865) are upwards of 200,000; and as the entire population of Mauritius does not amount to 400,000, and the stream of immigration from Hindustān still flows freely, a wide sphere is thus presented for Missionary labour. In 1854, the Rev. Dr. Ryan was appointed first Bishop of Mauritius, and in the same year, one of the Society's Missionaries, the Rev. D. Fenn, visited the island from India for the restoration of his health; and having found how readily these emigrants listened to the preaching of the Gospel, strongly urged the commencement of an effort similar to that which was just being initiated in the Kandian District of Ceylon. For this work, also, two Missionaries have been found, whose state of health had terminated their labours in India, but to whom a providential opening has been thus afforded of prolonging their services among people with whose language, religion, and habits they were already familiar.

The Rev. Stephen Hobbs, after sixteen years' experience in Tinnevelly, has been thus enabled to enter at once on ministrations among the Tamil Coolies, having arrived at Mauritius in October 1856; and the Rev. Paul Ansorgé, after many years' sojourn in Krishnagar, followed him in 1857, and preaches and teaches in Bengāli and Hindustāni.

A few native Christians have been found scattered throughout the plantations, and form a most important nucleus for a future Church; and the severance of the heathen emigrants from caste, and the absence of idol-temples, festivals, and observances, make them peculiarly accessible to the message of the Gospel. The Mission has been much indebted to the cordial and energetic encouragement of the Bishop, and to the liberal aid and countenance of the Governor, and many of the highest officials of the colony.

[*Turn over.*

[redacted]

[redacted]

[redacted]

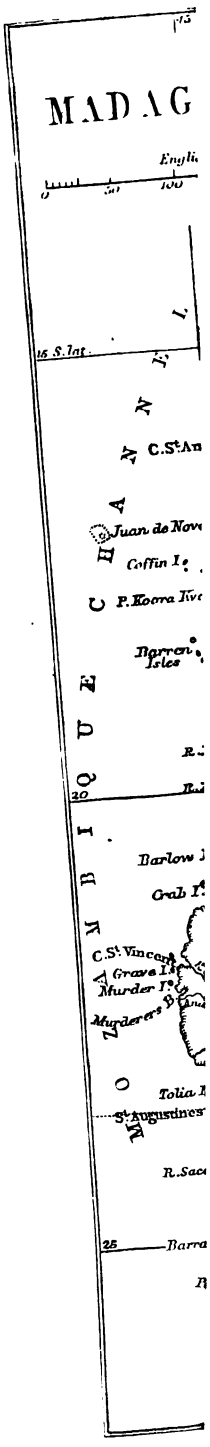
MADAGASCAR
English Miles
0 50 100 150 200 250
C. Amber
Wm Pitt P.
Diego Suarez P.
C.S Sebastian
Cole I.
Port Luquez or Lucas
P. Andravena
R. Vohimarina
Minow I.
Chimpanzee I.
Nos Hos I.
Passandava I.
Dalrymple R.
Radama I.
Point Ap. Clear
Sandavoa I.
Sahoa I.
Nazeranda R.
Mazambo B.
Majamba B.
R. Voaimaro
R. Iabo
R. Fanguambay
R. Amanaha
C. East
P. Baldrick
Antongil B.
St Marys I.
Fenerive B.
Foule P.
Tamatave
Ivondro
L. Irangy
Barolea R.
R. Mangourou
R. Machoura
Tolamandry P.
Manora P.
Mangourou R.
R. Nivarellou
Manansary
Sketch showing the relative places of
Madagascar, Mauritius,
and the East African Coast.
Mombas
Seychelles
Zanzibar
I N D I A N
O C E A N
Comoro Is.
Mozambique Chan.
Mauritius
Bourbon
Tropic of Capricorn
English Miles
45 E long.

MADAGASCAR MISSION.

THE story of the Gospel in Madagascar, and of its noble army of martyrs, is one of the most precious treasures of the Church of Christ in these latter days. All Missions bear a testimony not to be gainsaid to the vitality and reproductive power of our holy religion; but Madagascar has, over and above this, a lesson of its own. It demonstrates the sufficiency of 'God's Word written,' even without any oral teaching, to maintain and propagate its glad tidings among a people.

It is little more than forty-five years ago that the *London Missionary Society* commenced a Mission at Antananarivo, the capital of the island. Two English Missionaries, with a small body of pious artisans, formed its ordinary staff. The then King, Radama I., was an acute and benevolent ruler, and he encouraged his subjects in the acquisition of the art of printing and other handicrafts taught by the Christian strangers, and promoted to the utmost their schools for reading and writing. Great progress was made in these acquirements, and a small body, about 200, immature, as the first converts from heathenism must always be, had professed Christ, and been received by baptism into His church. In the mean time, God's providence removed King Radama by death; and he was succeeded by Queen Ranavalona, a bigoted heathen woman, who gradually withdrew her countenance from the Missionaries and their adherents, and at length, when she felt strong enough for it, expelled the European teachers altogether (1836). The Missionaries had foreseen the coming storm, and had laboured hard to provide the Malagasies with the Bible in their own tongue. They had just completed this blessed task and passed it through the printing press, when they were banished from the country. For twenty-five years scarcely any tidings of the Mission reached England. Occasionally a few Christians escaped to Mauritius, with which Madagascar naturally associates itself; and letters were received from natives full of yearning love towards their former teachers. But in 1861 the Queen died, and was succeeded by Radama II., who at once re-opened the island to intercourse with foreigners. Marvellous were the events then brought to light. A persecution, as fierce and unrelenting as the world had ever seen, had raged through those long years during which all Christian teachers were absolutely excluded. Confiscation of goods, imprisonment in irons, perpetual slavery, death at the fiery stake, were all used to crush the living word, but in vain. Nobles of high rank and girls of tender age had not shrunk from the most cruel martyrdom. The Christians had grown from 200 to 10,000, and had sustained their faith, and hope, and love, by some rare and cherished copies of the Scriptures, often buried in the earth for concealment's sake, but the strength, and guide, and life—'the lively oracles'—of their souls. The Queen's successor began his reign amid most sanguine expectations, but these hopes were not fulfilled, and his assassination, through a palace intrigue, has placed his Queen on the throne. She, though a heathen, grants full toleration to Christians; and whilst the direct aid and favour of the Court may not at present be anticipated, yet it may be hoped that no further hindrance will be interposed to check the spread of the Gospel.

On the re-opening of Madagascar, the *London Missionary Society*, with true Christian liberality, invited the *Church Missionary Society* to take part in labours hardly to be compassed by any single body (Luke v. 7). The northern extremity of the island, Vohimare or Vohimarina—a district scarcely reached hitherto by Christian influences—has been selected for future operations; two Missionaries have already commenced work



there, with many tokens of encouragement; and the Native
the province being himself an enlightened Christian, render
all from his official countenance.

Madagascar is about 930 miles in length, 300 miles in brea
square miles in superficial extent (considerably larger than Gi
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separated by many thousand miles of ocean. They have n
nor any definite system of superstition. The inhabitants are
four great tribes—the Hova, Betsileo, Betanimena, and Saka
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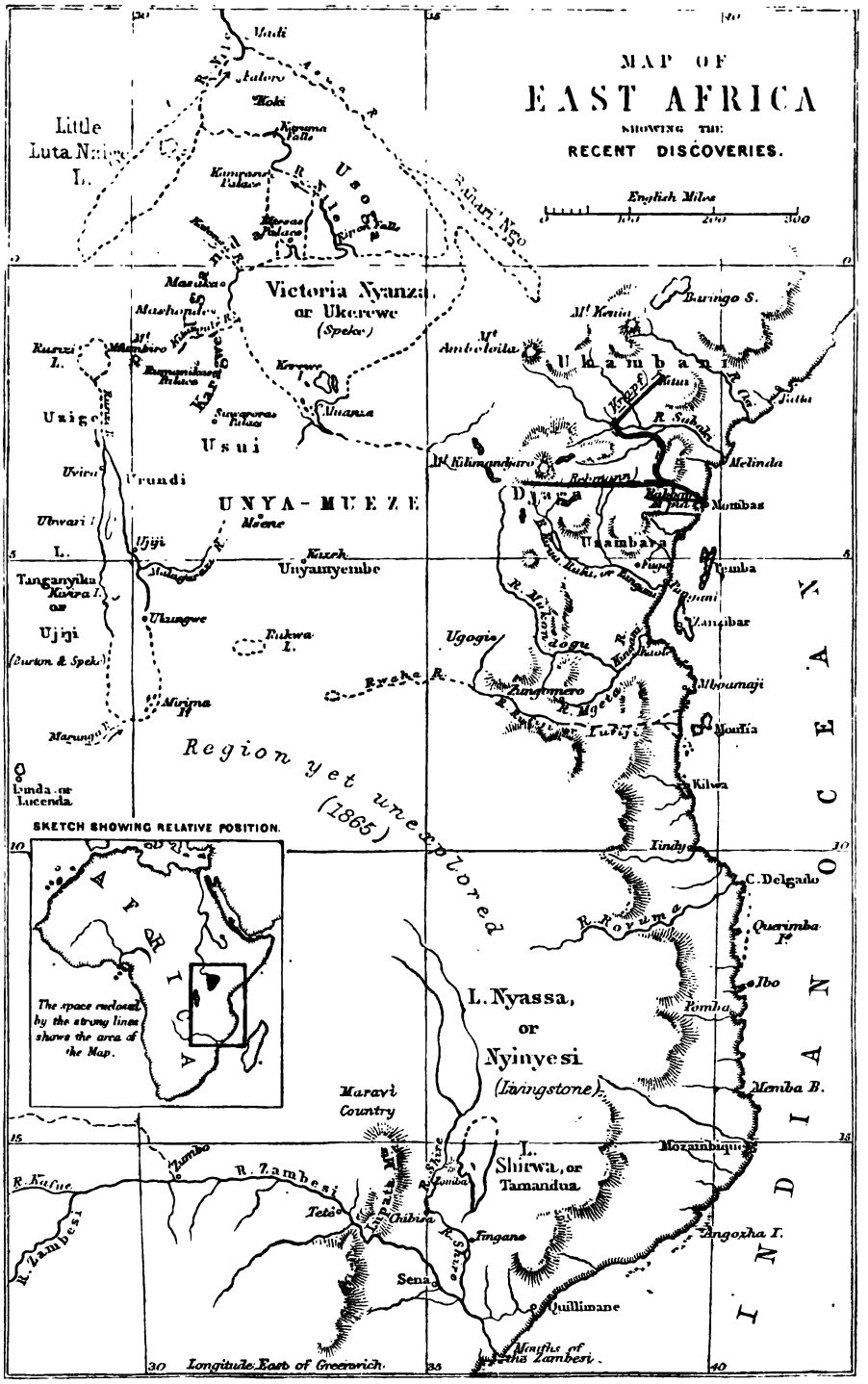
there, with many tokens of encouragement; and the Native Governor of the province being himself an enlightened Christian, renders them much aid from his official countenance.

Madagascar is about 930 miles in length, 300 miles in breadth, 200,000 square miles in superficial extent (considerably larger than Great Britain), with a population of 4,500,000. Though so near the African continent, the people have little or nothing in common with it, and their race and language connect them with Polynesia and the Malay Archipelago, though separated by many thousand miles of ocean. They have no literature, nor any definite system of superstition. The inhabitants are divided into four great tribes—the Hova, Betsileo, Betanimena, and Sakalava. It is amongst the first, who are the dominant class, that Christianity has hitherto been chiefly disseminated. The Church Missionary Society's Mission is established among the Northern Sakalavas. There is a good deal of diversity in the dialects of these various tribes, but their language is fundamentally one and the same; and, as has been the case in New Zealand, one grammar and one literature will probably suffice for all.


MAP OF
EAST AFRICA
SHEWING THE
RECENT DISCOVERIES.
English Miles
Victoria Nyanza,
or Ukerewe
(Speke)
Little
Luta Nzige
L.
Uzige
Usui
Uvira
Urundi
UNYA-MUEZE
Ujiji
Tanganyika
Kavira I.
or
Ujiji
(Burton & Speke)
Lunda or
Lucenda
Region yet unexplored
(1865)
Ugogo
Unyamyembe
Ukamba
Usambara
Mombas
Melinda
Zanzibar
Kilwa
Mozambique
L. Nyassa,
or
Nyinyesi
(Livingstone)
Maravi
Country
L.
Shirwa, or
Tamandua
R. Zambesi
R. Kafue
R. Zambesi
Sena
Quillimane
Mouths of
the Zambesi
Longitude East of Greenwich
SKETCH SHOWING RELATIVE POSITION.
AFRICA
The space enclosed
by the strong lines
shows the area of
the Map.
INDIAN OCEAN

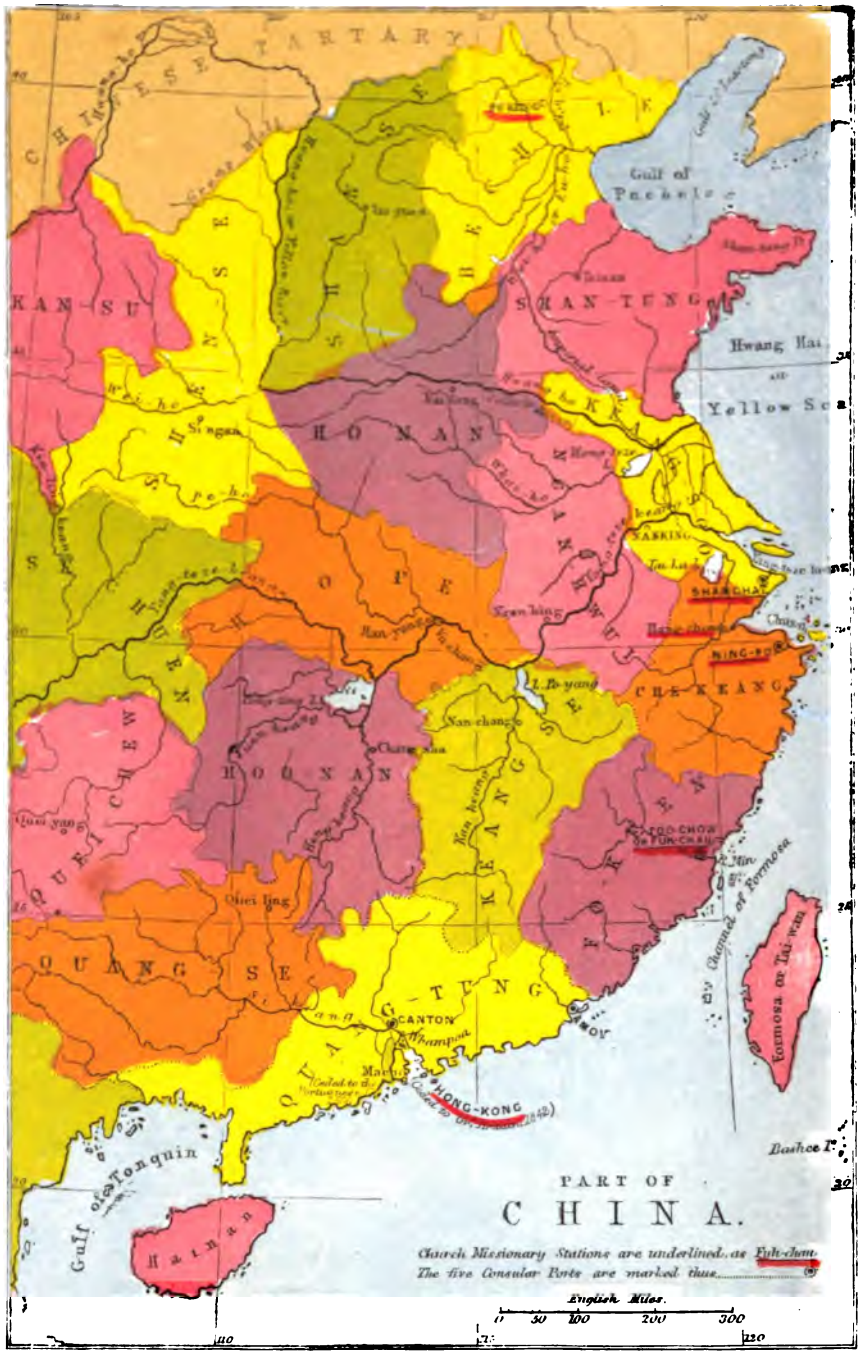
EAST AFRICA MISSION.

THE Society's Mission to East Africa is an outgrowth of their Mediterranean Mission. Visits to the fallen Church of Abyssinia formed part of its operations; and Bishop Gobat, and subsequently Dr. Krapf, resided each of them three years in that country (Gobat, 1830—1833; Krapf, 1839—1842) in furtherance of the Society's objects. It appears that the state policy of Abyssinia forbids foreigners to remain a longer time there, and at the end of the third year the strangers were expelled. Jesuit intrigue also contributed to this expulsion of the Protestant teachers. Dr. Krapf chiefly sojourned in the southern province of Shoa, and accompanied its tributary King on an expedition against the wild tribes to the South and East—the Somali and the Galla. His compassion for them was thus much awakened; and finding, after a temporary visit to Alexandria, his return to Shoa absolutely prohibited, he made his way to Zanzibar, and thence, with a letter of safe conduct to the governors on the coast, from the Imām of Muscat, their sovereign, (whom, though a Mohammedan, the Lord had disposed to favour him,) proceeded in 1844 to the Island of Mombaz, which he proposed to make the basis of operations on the continent.

The attempts, thus commenced, to establish a Mission among the wild and degraded tribes of this region afford some of the most interesting pages in modern Missionary history. Two zealous Missionaries were sent to reinforce Dr. Krapf. A station was occupied on the mainland at Rabbai Mpia, and subsequently transferred to the more healthy locality of Kisuludini. Excursions were made from thence to the West and North-west among the Suahēli, Wanīka, and Wakamba tribes, who were found in a state of utter barbarism. But the Missionaries also announced several geographical discoveries, wholly unexpected by the scientific world of Europe, which directed public attention to that part of the coast. They had seen two snow mountains, not improbably Ptolemy's 'Mountains of the Moon,' and had received a report through the caravans from the interior of a vast inland sea; and somewhere in this district must lie the hidden sources of the Nile. Expeditions were accordingly prepared by Government for exploring the country. In the fulness of hope that a new and vast region had been discovered, into which the kingdom of Christ might be soon introduced, the Society set apart four additional Missionary labourers, and laid out their plans for taking up several stations in the interior. But all these hopes and plans had in them, it may be, too much of human power and enterprise. As of old the Lord said unto Gideon, 'The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me;' so in this case all the preparations of the Society came to nothing. Sickness and death thinned the number of Missionaries till only one was left in East Africa; and he was driven to the Island of Mombaz by the sudden incursion of a hostile tribe, the Masai, who laid the Station in ruins and dispersed the few Wanīka, among whom the Missionaries had laboured. For two years the Mission seemed at an end. But the faithful, though solitary Missionary, Rebmann, remained at Mombaz, within sight of the ruins, preparing translations of the Word of God in the Suahēli language, in the assurance that God would yet open, at His own time and His own way, the opportunity of communicating that treasure to the benighted inhabitants of the mainland. The pledges of such a return were also left behind. The mortal remains of the heroic Mrs. Krapf, who died at Mombaz, had been buried at her own request upon the sea-shore of the mainland. A zealous young Missionary, Pfefferle, who had died in 1851, lay buried in the Mission premises; and near

him the mortal remains of the first convert, the cripple Mringé. The only other convert, Abbe Gunga, had fled with the Missionary to Mombaz, and there was no living witness for the truth upon the coast. After two more years had expired, Mr. Rebmann was invited to visit once more the ruined Mission. The welcome which he received convinced him that there was now a call from above to return and re-occupy the station. In the absence of the Missionary, a spontaneous movement had exhibited itself, and four new converts presented themselves to 'enter the book,' as they called it—to receive further instruction in the Christian faith. At the same time, the providence of God seems to be preparing, in many ways, auxiliaries to the progress of the Gospel. The change in the sovereign authority upon the coast by the death of the Imām of Muscat, has already been effectual in overawing the predatory Arab tribes of the coast. Geographical exploration is gradually unveiling the interior; various other Missions have been undertaken at points north and south of the Society's station; and there are many signs that the hope so many years deferred, will, as in the cases of West Africa and New Zealand, be at length crowned with visible fruits of the Divine favour and blessing.

The geographical discoveries mentioned above as incidentally made by the Missionaries in the course of their journeys, were undoubtedly the means of concentrating the attention of men of science on that part of Africa, and thus of leading to the investigations which have 'determined the existence and position of the great water-basin whence the Nile flows.' (Murchison.) Dr. Krapf and Mr. Rebmann respectively saw the two snow-capped mountains laid down in the Map—the Kenia and Kilimanjāro; and if we calculate the elevation of the snow-line at the Equator, they cannot be less than 18,000 feet high. They also heard from the Native traders, whose yearly caravans travel eastward from Mombaz, of the existence of a large inland sea in that direction. These accounts were the subjects of eager controversy; but the reports of subsequent travellers have verified completely one of the two discoveries of which our Missionaries declared themselves eye-witnesses, that of the Kilimanjāro, the neighbourhood of the Kenia being still unexplored. The hearsay statements reported on Native authority, as to the inland sea, are so far inaccurate, that it is now proved to be rather a chain of large lakes than a continuous piece of water; some of the most southerly of which have been visited by Livingstone, while northwards Speke and Grant have traced to its outlet the Victoria Nyanza. Still more recently, Mr. Baker has, at the late Captain Speke's desire, investigated the Luta Nzigé, which he proposes to name Albert Nyanza; and which proves to be a body of water of vast extent, deserving to be ranked as the second main source of the Nile. The geography of the old Alexandrian schools of Eratosthenes and Ptolemy, according to which systems the river of Egypt finds its double source in an Eastern and a Western lake, seems thus to receive a remarkable confirmation.


TARTARY
KAN-SU
SHAN-TUNG
Hwang Hai
Yellow Sea
HO-NAN
KIANG-SU
NING-PO
CHE-KIANG
HOO-NAN
KIANG-SI
FOO-CHOO or FUK-CHEU
Min R.
Channel of Formosa
Formosa or Tai-wan
QUANG-SE
CANTON
Whampoa
MACAO
HONG-KONG
Gulf of Tonquin
Hainan
Bashee I.
PART OF
CHINA.
Church Missionary Stations are underlined, as Fuh-chau.
The five Consular Ports are marked thus.....
English Miles.
0 50 100 200 300

CHINA MISSION.

THE Nation of China is the largest in the world. The latest official census of it estimates the population at 414,686,994, or about one-third of the human race. Their Government, too, is the oldest. Its organized system, with a standing militia, a written language, historians, poets, and other literati, dates back to a period so remote as to be probably coeval with the immediate successors of Moses. Dynasties have indeed risen and fallen there. The rulers have changed, but the system of rule has remained much the same, including in its policy jealous exclusion of foreigners. The practical qualities of the Chinese are very remarkable. They anticipated, in some cases by centuries, several of the most notable inventions and discoveries of the Western World. Canals, printing, paper-making, gunpowder, spectacle-lenses, the mariner's compass, were all familiar to them long before they were known in Europe; and their mechanical ingenuity, stimulated by the density of the population (319 to a square mile), rivals any with which we are now familiar.

Three wide-spread creeds co-exist in China. The numbers of their several adherents cannot be accurately estimated, as they are frequently all of them professed by the same individual. Confucius—as his name has been Latinized by the Jesuits from Kŭn-fŭ-tzsi—who lived in the 6th century B.C., founded the system which bears his name. It is a morality rather than a religion, not attempting to solve any of the problems of the invisible world, but limiting its teaching to the duties of a virtuous citizen, neighbour, and relative. It is summed up in 'the three relations and five constant duties'—the relation of prince and subject, father and son, and husband and wife, with the obligations flowing from them, and the duties, binding on all, of benevolence, uprightness, politeness, knowledge, and faithfulness. The worship of the ancestral tablet, which bears the names of deceased progenitors, and thus keeps alive their memory, a custom which Confucius found already in existence and embodied in his ritual, is the only point of contact with a future state which Confucianism presents to the people of China. Taouism, the second creed of this people, was founded by Laou-tsoo, who was a contemporary of Confucius, and is occupied by speculations about the unseen powers and the human soul. It is a system of materialism. The human soul is regarded as the essence or elementary substance of the body, a vapour which escapes at death. The stars are divine: the five great planets being, in like manner, the essences of the five elements of our globe —Mercury, of water; Venus, of metal; Mars, of fire; Jupiter, of wood; and Saturn, of earth. There are, also, sea-gods, river-gods, gods of thunder and lightning, generally symbolized by a dragon. The state-gods of China, chief of whom is Kwan-te, the God of War, are also among the deities of his creed. Taouism hence deals with astrology and alchemy, as part of its religious system; and its priests are now practically degraded into quacks and conjurors, living by the sale of charms to the ignorant. Buddhism (see p. 10), the third and most extended creed of the Chinese, was introduced, through the medium of Sanskrit documents, from Nepal, by the Emperor Ming-te, about A.D. 100, six centuries after the death of its founder. The number of Roman-Catholic converts, many of them secret adherents, is estimated at 1,000,000, and there are 300 European priests among them. The number of Chinese Mohammedans is still larger.

The present century witnessed the commencement of Protestant Missions to China. Attempts were made, from time to time, by agents connected with no fewer than seven English and American Societies, to gain a footing there. The late Rev. Dr. Medhurst, of the London Missionary Society, visited the coast forty years ago. In 1836, our own Society sent a pioneer Missionary to the confines of the empire; but China was not then open. In 1843, a war with England, originating in disputes with reference to the opium-trade, was brought to a close, the Chinese paying the cost of the war, 27,000,000*l.* sterling, and opening five ports—Shang-hai, Ning-po, Fu-chau, Amoy, and Hong-kong—to foreigners. At this juncture an anonymous donor, who wished to be known only under the signature of 'Ελαχιστοτέρος, 'Less than the least,' gave 6000*l.* consols to the Society for the commencement of a Chinese Mission. Four of the ports are now occupied by clergymen in connexion with the Society.

But political events in China, both internal and external, cannot be

overlooked in connexion with the progress and prospects of Christian Missions. The herald of the Gospel of Peace would never use, or wish to use, the arm of carnal force to procure admission for his message. But He, who is the Lord of Providence, as well as of Grace, employs the unconscious powers of this world to advance His purposes. For fourteen years (since October 1850) China was convulsed internally by the Tae-ping rebellion, and the circulation of the Bible by its leaders, their professed adoption of it as their moral and political code, and especially their universal iconoclasm, awakened at first much hopefulness. But the chief, who had the clearest notion of Chistianity, died, and the rebels degenerated into the practice of the most ruthless barbarity, sacking some of the most populous cities with extreme cruelty. Although, however, this rebellion is now crushed, the unwieldy Empire shows other symptoms of disintegration. It is manifest that the Manchu dynasty has lost control over the outlying provinces, and that, sooner or later, the South will become independent.

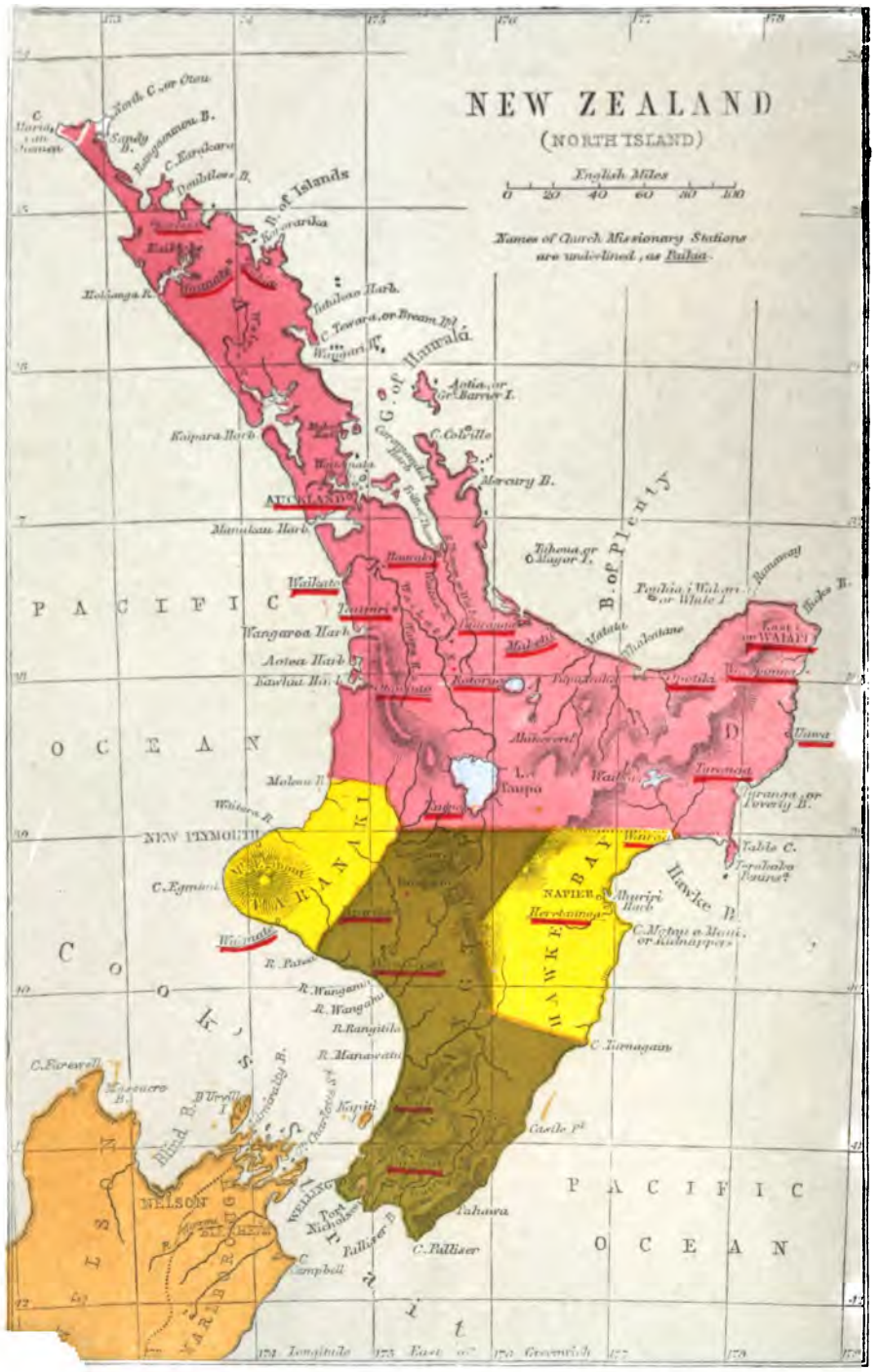
The foreign relations of China with the Western Powers have also been much disturbed. A second war, conducted by an Anglo-Freneh alliance, was brought to a close in June 1858, by the treaty of Tien-tsin, obtained by Lord Elgin, which conceded to foreigners of every class, and, by implication, to our Missionaries also, the right of unlimited access into the interior. The emperor, however, refused to ratify it till after a third expedition in 1860 and the surrender of Pekin. The subsequent storming of Ning-po by the Tae-pings, and its paralysing results to European trade, have led to a protectorate of the five ports by the navies of England and France. Whatever view may be taken of the complicated political questions of the last few years, the Christian philanthropist stands in awe at the progress of events that are bringing so many strange influences to bear on the most secluded nation on the earth, and may ere long remove every external obstacle to the evangelization of another third of the human race.

LANGUAGE.—Though the Chinese have *many spoken* dialects, they have but *one written* language. Their alphabet is the first step from hieroglyphics, or picture-writing. It is symbolic, not phonetic, representing things, not sounds; just as the inhabitants of Europe, though speaking different tongues, and unable to understand each other's speech, can all read and comprehend the numerals, 1, 2, 3, 4, &c.; all attaching the same meaning to the figures, though each calling them by different names. The Bible, and the Morning and Evening Prayers, have been translated into the Mandarin, or Court Dialect, and published in the Chinese character; and considerable progress has been made in the translation of the Scriptures into the local dialects of several of the maritime provinces, each a country in itself. The labours of the Church Missionary Society's agents at Ning-po deserve herein special notice.

CHRONOLOGICAL STATISTICS.

1836.....Exploratory Visit of Mr. Squire.
1845.....Shang-hai.
1848 .....Ning-po. (Tzong-giao, Z-kyu, Yu-yiu.)
1850.....Fu-chau.
1862.....Hong-kong.
1863.....Pekin.

	1845.	1850.	1855.	1860.	1865.
European Missionaries.	2	7	10	8	11
Native Clergy	..	..	..	..	2
Native Agents.....	..	..	2	9	14
Communicants.....	..	..	8	69	143
Schools.....	..	2	4	6	6
Scholars	..	35	135	138	93


NEW ZEALAND
(NORTH ISLAND)
English Miles
0 20 40 60 80 100
Names of Church Missionary Stations are underlined, as Paihia.
North C. or Otou
Sandy B.
Bay of Islands
Paihia
Kerikeri
Hokianga R.
Tokatoka Mark.
C. Teraro, or Bream Hd.
Wangaroa
G. of Hauraki
Aotea, or Gt. Barrier I.
Kaipara Harb.
C. Colville
Mercury B.
AUCKLAND
Manukau Harb.
Tiphena, or Mayor I.
B. of Plenty
Poedua, or Whale I.
Wellington
Taranaki
Wanganui
Wangaroa Harb.
Aotea Harb.
Kawhia Harb.
Rotorua
Mokoia I.
Matata
Tauranga
Opotiki
Ohiwa
Waiapu
Uawa
Mokau R.
L. Taupo
Waikato
Turanga, or Poverty B.
Waitara R.
NEW PLYMOUTH
Table C.
Taraloha, or Taura?
C. Egmont
NAPIER
Ahuriri Harb.
Hawke B.
Herekawe
C. Motu o Maui, or Kidnappers
Wanganui
R. Patea
R. Wangaehu
R. Rangitiki
R. Manawatu
C. Turnagain
C. Farewell
Kapiti
Cuvier I.
Castle Pt.
Blind R.
D'Urville I.
Queen Charlotte's Sd.
Tasman B.
Massacre B.
NELSON
Port Nicholson
WELLINGTON
Pahaura
Pallisers B.
C. Pallisers
C. Campbell
SOUTH ISLAND
PACIFIC OCEAN
Longitude 173 East of 180 Greenwich 177 178

NEW-ZEALAND MISSION.

THE islands of New Zealand, inhabited by the Maori race—a branch, probably, of the Malays of the Eastern Archipelago (p. 9)—and containing some of the finest scenery in the world, are very nearly the Antipodes of England. They were discovered in 1642 by the enterprising Dutch voyager, Tasman, but the fierce gestures of the natives deterred him from landing. He gave it its present name, but its very existence was almost forgotten, until Captain Cook, in the course of his first voyage round the world in 1769, re-discovered it, and, during five successive visits, maintained a friendly intercourse with the natives, of which they still cherish a pleasant recollection. No grain, nor any edible roots, but a species of fern and the kumera, or sweet potato, were found upon the island, and no quadrupeds but dogs and rats. The people were tattooed; their sole dress was a mat of the *Phormium tenax;* amid many noble savage virtues, they were ferocious in the extreme; they dwelt in fortified fastnesses on the hill-sides or mountain-tops, called pas; their clans perpetuated feuds from father to son, which threatened to depopulate the island; and cannibalism was the unvarying result of a victory.

Their religion consisted in a vague notion of a supernatural power, whom they call Atua, and whom they appear generally to have worshipped without any intervening symbol, besides many inferior Atuas, including the spirits of their ancestors. They had no hereditary priesthood, and no public acts of religious worship; but every child, when a few months old, received a kind of baptism, which dedicated him to some fierce evil spirit. The well-known tapu, or taboo, was the most remarkable of their customs, by which almost any thing could be made sacred and inviolable.

The Rev. Samuel Marsden, chaplain of Port Jackson, New South Wales—called sometimes the Apostle of New Zealand—had his attention directed to the spiritual wants of the Maoris in the year 1806, by becoming acquainted with a chief named Tippahee, who had worked his way from his country to Port Jackson in a trading vessel; and he lost no time in pleading the cause of these islanders with the Church Missionary Society. The New-Zealand Mission was decided on in 1809, and three lay-agents were sent to New South Wales with a view of proceeding to New Zealand. The massacre of the crew of the 'Boyd' delayed them until 1814, and, on Christmas-day of that year—the very same day, by a curious coincidence, on which the first Indian Bishop preached his first sermon at Calcutta—Mr. Marsden opened the Mission by proclaiming the Gospel, for the first time, in the Bay of Islands—'Behold, I bring you glad tidings of great joy!'—Duaterra (Ruatara), a friendly chief, interpreting to his countrymen. In 1820, two native chiefs, Shungi (Hongi) and Waikato, visited England; and, as they resided for a few months at Cambridge, Professor Lee was enabled to fix the orthography and grammar of the Maori, and the natives rapidly began to learn reading and writing. It was not till 1825, after eleven years of labour, that the first conversion took place, and it was nearly five years more before any other natives were baptized. In 1834 the Mission began to branch out. In 1838, the natives under Christian instruction amounted to 2000. The progress of the evangelization and civilizing of the natives became now very rapid, and in 1842 the first Bishop of New Zealand, on his arrival, described the marvellous success which had been achieved in these memorable words—'We see here a whole nation of pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the word of God above every other gift; all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?'

The colonization of the island has proved a severe trial to the native race and the native Church, during which the want of a native ministry has been sorely felt. A subdivision of the Episcopate has now placed the Eastern District,

where the Maoris are most numerous, under the care of the Society's experienced Missionary, the Rev. William Williams, now Bishop of Waiapu, (consecr. 1859) who will be able to direct his almost undivided attention to the native race; he has already done much for the erection of a Native Pastorate; and the number of Native Clergy in all parts of the island is now 11. The estimated numbers of the Maori population are very conflicting; ranging from upwards of 100,000 to half the amount. It is to be feared that they are dwindling before the white man and his vices. Nothing but the conservative power of the Gospel can avert the decay of this noble race. The present disastrous war cannot be contemplated without trembling anxiety for the native Church, though it has afforded eminent illustrations of the power of Divine grace over a people so lately cruel and savage cannibals.

The Society's Mission has been confined to the Northern Island—the Middle and Southern Islands (which last is much smaller than the other two) having been very scantily peopled prior to colonization from Great Britain.

THE MAORI LANGUAGE belongs to the Malayan stock. In the Northern Island there are no less than seven leading dialects, each more or less distinct. Of these the Ngapui is the most northerly, and was originally employed when settling the orthography; but the idiom now adopted for translations and other literary purposes, and also the most widely diffused is the Waikato, belonging to the Metropolitan District of Auckland.

Like many other uncultivated tongues its sounds are few and simple. The fifteen letters following suffice to write them all: A, E, G, H, I, K, M, N, O, P, R, T, U, W, and a compound NG (the ordinary *n* of orthographers, sounded as *ng* in "*singing*"). The vowels have the Italian sounds. The diphthong *ai* represents the English *i*, in '*sight*,' the diphthong *au* the English *ou* in '*out*.'

Two consonants are never found together, and all words end in a vowel. This, together with the absence of sibilants, makes the speech musical and pleasing to the ear. But the lack of so many of our English consonantal sounds, and the frequency of double and treble consonants in English, render the acquisition of our language extremely difficult to an adult Maori, and seriously impede the transfusion of foreign words in the Maori tongue. The following examples will show the sort of approximation of which it is capable:—

Lot	becomes	Rota.	Sabbath	becomes	Ratapu.
William	„	Wiremu.	Victoria	„	Wikitoria.
Abraham	„	Aparahama.	Jesus Christ	„	Ihu Karaiti.
David	„	Rawiri.	Bishop	„	Pihopa.

The words in a sentence are all spoken in a breath, as if written with a connecting hyphen between each.

The Maori vocabulary is peculiarly copious, each native tree and plant, of which there are 600 or 700 species, each bird and insect, having its distinct name, however minute the variation. But there are no indigenous words to represent 'peace,' 'grace,' 'hope,' 'charity,' or any other Christian virtue—strange and foreign ideas to a tribe of cannibals—though 'joy,' 'anger,' 'sorrow,' and the other natural passions, have each several synonyms.

The Maori tongue is gradually receding before the English; and, though its reduction to writing and the translation into it of the Holy Scriptures and Prayer-book will probably retard its extinction, they will hardly preserve it long as a living language.

CHRONOLOGICAL STATISTICS.

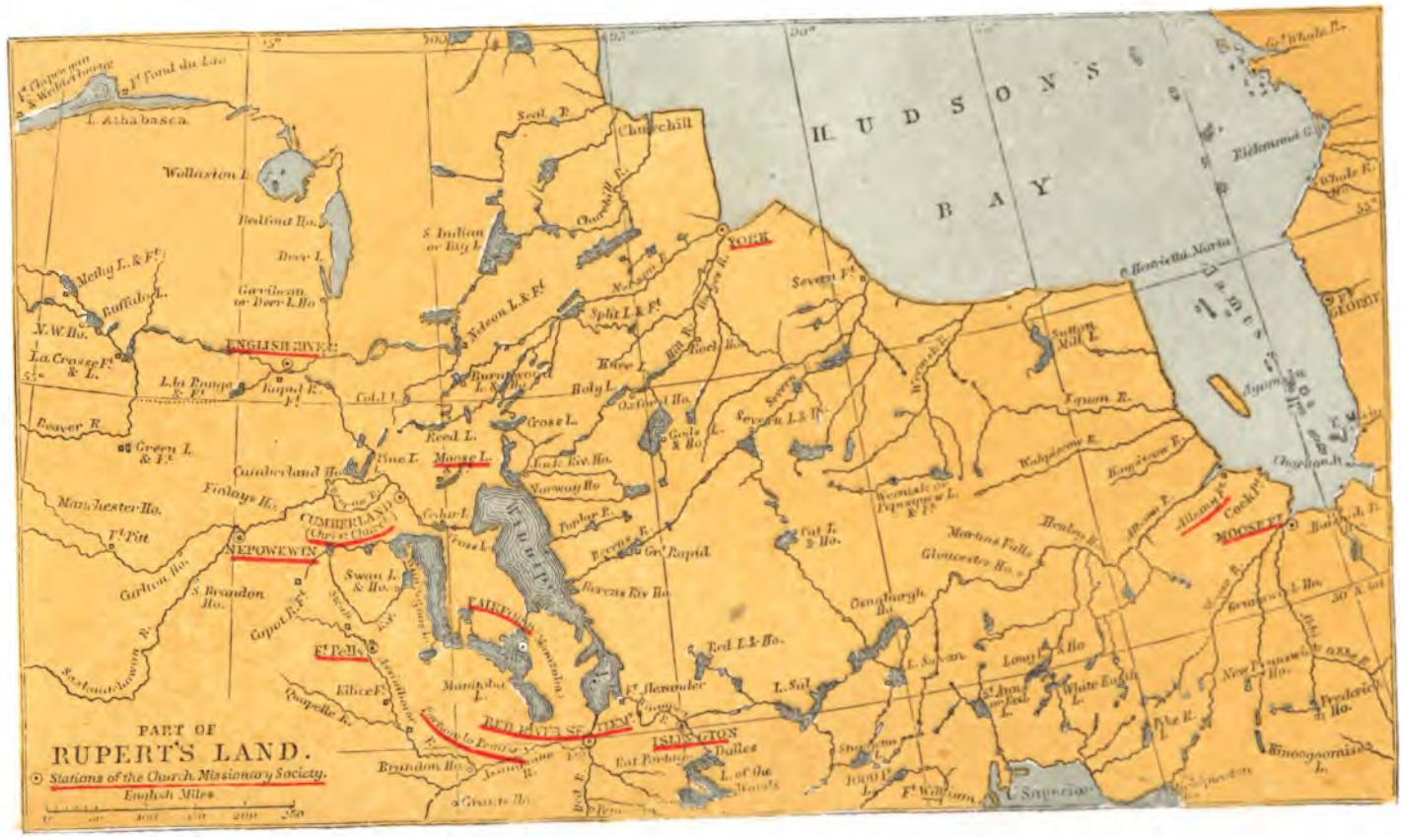
1814.... Northern District (Kaitaia, Bay of Islands, Paihia, Waimate, Auckland, Hauraki, Waikato Heads, Taupiri, Otawhao, Taupo).

1835.... Eastern District (Tauranga, Maketu, Rotorua, East Cape, Turanga, Wairoa).

1839.... Western District (Wanganui, Pipiriki, Otaki, Papawai, Heretaunga).

	1814.	1824.	1834.	1844.	1854.	1864.	1865.
European Missionaries..	1	2	6	12	23	24	23
Native Clergy.....		...	...	...	1	11	14
Native Agents.....		...	...	295	440	397	397*
Total Labourers..... ..	3	12	39	328	476	432	436
Communicants.....	...	...	33	2851	6796	4535	4421
Schools.....	...	1	13	283	...*	...*	...*
Scholars.....	...	...	420	15431	...*	...*	...*

* Returns incomplete.


HUDSONS
BAY
York
Churchill
Severn F.
Split L. & F.
Oxford Ho.
Gods L. & Ho.
Swan L. & Ho.
Cut L. & Ho.
Red L. & Ho.
Long L. & Ho.
Oxenburgh Ho.
Martins Falls
Gloucester Ho.
Mossey R.
Moose F.
Cook's F.
Albany R.
Abitibi L.
Nepowewin
Cumberland
(Upper Church)
English River
Fairford
Red River Settlement
Islington
Dallas
Brandon Ho.
Manitou L.
Swan R.
Dauphin R.
Partridge Crop R.
Beaver R.
Manchester Ho.
Carlton Ho.
S. Brandon Ho.
Finlays Ho.
Cumberland Ho.
Reed L.
Moose L.
Pine I.
Grose L.
Poplar R.
Gt Rapid
Ravens Eye Ho.
Mantagan R.
Mississippi R.
Wollaston L.
Athabasca
Buffalo L.
Deer I.
Beaver R.
Green L. & F.
La Crosse F. & L.
La Pierre's F.
Rapid R. & F.
Rapid F.
Gold I.
Burntwood L. & Ho.
Reed Ho.
Knee I.
Holy L.
Gross L.
Pine I.
Moose L.
Lake Eve Ho.
Norway Ho
Cedar I.
Poplar R.
Ravens R.
Gt Rapid
Ravens Eye Ho.
Swan L. & Ho.
Swan R.
Mississippi R.
Fairford
Red L. & Ho.
Manitou L.
Pt Alexander
L. Sal.
Dallas
East Portage
L. of the Woods
Rat R.
Winnipeg R.
Lake Winnipeg
Fort William
L. Superior
Sturgeon L.
Long L. & Ho.
White Fish L.
St John or Red L.
Lake R.
New Brunswick Ho.
Frederick Ho.
Winnipegamis L.
Oxenburgh Ho.
Osnaburgh R.
L. Sutton
Martins Falls
Gloucester Ho.
Albany R.
Moose F.
Cook's F.
Mossey R.
Abitibi L.
Abitibi R.
Grand View L. Ho.
Beaver Ho.
Kenogamisis L.
Wenisk or Pipestone L. & F.
Kenogamisis R.
Wenisk R.
Sutton Mill I.
Equan R.
Kabikiskaw R.
Kenogamisis R.
Albany R.
Severn L.S. F.
Severn R.
Severn F.
Hill R.
Knee I.
Oxford Ho.
Gods L. & Ho.
Gt Whale R.
Richmond G.
Whale R.
Gt Whale F.
Eskimaux Point
Agumiska R.
Agumiska L.
Chapman R.
Cook's F.
Moose F.
Albany R

NORTH-WEST AMERICA MISSION.

THIS Mission was originally confined to the territories of the Hudson's-Bay Company, which was incorporated by a charter granted in 1670 by Charles II., to his cousin Prince Rupert and others, whence the name, Rupert's Land. It was commenced in 1822, at the instance of the Rev. J. West, chaplain to the Company, who compassionated the degraded state of the native tribes, by the formation of a station on the Red River. The Indians, with whom the Society has been specially brought into contact, are the Crees, or Muscaigos, and a branch of the Chippeways (Ojibways) named the Saulteaux (Sōtōs), but more recently the work has reached the fragments of tribes to the North and West—the Chipwyans, Nahanné, and Chimsyans. (See next Map.) The population is very scattered; but the expansion of the Mission during the last few years has been most remarkable. What were extreme points ten years ago are now centres of effort. The first boy taken into Mr. West's school became a catechist, and, after two years' residence, from 1840 to 1842, at a station 500 miles from the Red River (Cumberland), presented for baptism to the European Missionary 85 Indians. He was the first Cree who received ordination —the Rev. Henry Budd. Eastward, the Mission has extended to the Crees of the East Main, upwards of 1500 miles, for more than 2500 miles northward, up the Mackenzie River, which empties itself into the Arctic Ocean, among the Chipwyans (see next Map); whilst nearly as far westward a Station, has been planted at Fort Simpson on the shores of the Pacific. (See next Map).

The last Census (1855) gives the following result as to the Indian population in North-west America:—

Indians east of the Rocky Mountains	55,570
Eskimo	4,000
Indians west of the Rocky Mountains	80,000
	139,570

The fostering love and care of Bishop Anderson, consecrated first Bishop of the See of Rupert's Land in 1849, to whom the cause of the Gospel in that country owes, under God, so much, cannot be mentioned without deep gratitude.

LANGUAGES.—The various dialects of Cree; Sōtō; Chipwyan; Chimsyan. The Moose Fort, or East Main Cree, differs from the Red River Cree, by having three additional consonantal sounds—*sh*, *l*, and *r*, which are wanting in the other dialect.

These languages are very polysyllabic. To facilitate the art of reading, a syllabic system, or kind of short-hand, representing syllables instead of single letter-sounds, has been extensively and successfully introduced at Moose Fort and other Stations where the tribes are altogether nomad. The usual Roman character is employed in the schools. (See *C. M. Intelligencer for* 1853, pp. 63—68.

This ingenious syllabary is given at p. 58.

CHRISTIAN BOOKS.—In Red River Cree: *Roman Character*—The Gospels of SS. Matthew, Mark, and John; the Prayer-book; Hymns and various Tracts. *Syllabic Character*—The whole Bible; the Prayer-book; Hymns and Catechisms.

In East Main Cree: *Syllabic Character*—The Four Gospels; the Prayer-book; Hymns and Catechisms.

In Sōtō (Saulteaux): *Roman Character*—The New Testament; the Prayer-book; Hymns (prepared by the Rev. Dr. O'Meara).

CHRONOLOGICAL STATISTICS.

1822 ... Red River (Indian Settlement, La Prairie, Islington.) *Cree* and *Sōtō.*
1840.... Cumberland (Moose Lake, Nepowewin.) *Cree.*
1842.... Manitoba, or Fairford (Red-Deer River.) *Sōtō.*
1851.... Moose Fort, James' Bay (Fort George Indians and Esquimaux.) *Cree.*
1852.... Fort Pelly. *Cree.*
1852 ... English River. *Cree* and *Chipwyan.*
1854 ... York Factory. (Severn, Trout Lake, Churchill.) *Cree.*
1857.... Fort Simpson, British Columbia. *Chimsyan.*
1858.... Mackenzie River. *Chipwyan.*

	1822.	1832.	1842.	1852.	1862.	1865.
European Missionaries.....	1	2	3	6	14	13
Native and Country-born Clergy	...	...	...	...	7	6
Native Agents..... ..	...	7	8	8	19	28
Communicants.....	...	143	437	454	895	984
Schools.....	...	6	11	23	21	24
Scholars.....	...	331	681	738	898	920

ARCTIC OCEAN
RUSSIAN TERRITORY
ROCKY MOUNTAINS
PACIFIC OCEAN
BRITISH COLUMBIA
VANCOUVER I.
UNITED STATES
Great Bear L.
Great Slave L.
Athabasca L.
Lesser Slave L.
Barren Grounds
Fr. Simpson
Fr. Norman
Fr. Enterprise
Fr. Resolution
Fr. Vermilion
Fr. Assiniboine
Fr. George
Fr. Alexander
Fr. Colvile
Fr. Hope
Fr. Okanagan
Fr. Walla Walla
Fr. Simpson
Fr. Laird
Fr. Halkett
Fr. Good Hope
Fr. Confidence
Fr. Liard
Fr. Chipewyan & Wedderburn
Fr. Pierre au Calumet
Fr. Dunvegan
Fr. Connolly
Fr. James
Fr. Fraser
Fr. Chilcotin
Fr. Thompson
Fr. Brown
Fr. Nelson
Fr. Douglas
Fr. Baker
Fr. Rainier
Fr. St. Helens
Fr. Edmonton
Fr. Saskatchewan
Fr. Assiniboine
Fr. Pitt
Fr. Macpherson
Fr. Good Hope
Fr. Simpson
Fr. Selkirk
Fr. Wrangel
Fr. of Wales
Fr. St. Elias
Fr. Halkett
Fr. Liard
Fr. Vermilion
Fr. Chipewyan & Wedderburn
Fr. Pierre au Calumet
Fr. Dunvegan
Fr. Connolly
Fr. Assiniboine
Fr. Edmonton
Fr. Saskatchewan
Fr. Pitt
Fr. Macpherson
Fr. Colvile
Fr. Okanagan
Fr. Walla Walla
Fr. Simpson
Fr. Laird
Fr. Halkett
Fr. Good Hope
Fr. Confidence

THE SHORES OF THE PACIFIC.

THE Society's attention was directed so long ago as 1820 to the claims of the Red Indians, west of the Rocky Mountains, on the compassion of the Church of Christ; but it was not till 1856 that the opportunity was afforded of any practical efforts for their evangelization, when Capt. Prevost, R.N., who was proceeding to survey the coast of that district, offered a free passage in H. M. S. 'Satellite' to any Missionary who might be designated to commence a Mission in that remote region. Mr. W. Duncan was appointed accordingly, and has been most zealous and indefatigable in his labours; though for several years left single-handed, the health of the Missionary sent out to reinforce him having compelled his immediate removal. The creation of the Colony of British Columbia in 1858, and the subsequent discovery of a gold-field there, make it most important that this distant Mission should be strengthened without delay, as experience too sadly proves the perils which beset native races on their first contact with civilization.

It has been already stated that the whole Red Indian population of the district amounts to about 80,000. These are almost wholly unreached. In British Columbia alone there are four distinct tribes of Indians, speaking different languages, and each numbering about 10,000 souls. The first of these great branches of the Indian family is met with at Victoria and on the Fraser River. Among these, the diocesan organization of the Bishop supports two Missionaries. The second branch is located about a hundred miles north of Victoria, and around Fort Rupert at the northern end of Vancouver's Island. Among these no Missionary has as yet been established. Mr. Duncan's sphere of labour is amongst the Chimsyans—a third tribe, settled in the neighbourhood of Fort Simpson, and on the adjacent islands. These Indians, at least 600 in number, have been withdrawn by our Schoolmaster-Missionary to Metlākātla, about fourteen miles south of Fort Simpson, where he has succeeded in establishing a Christian village, in which (in the language of the local newspapers) 'civilization, progress, enlightenment, cleanliness, and Christianity are everywhere observable.' A fourth populous tribe is to be found on Queen Charlotte's Island, among whom also there is no Missionary.

Two additional labourers have recently joined Mr. Duncan, and the prospects of his work are full of hope; but in the mean time it is a ground of rejoicing to remember that the living seed, which never perishes, has been sown, however scantily, on that distant shore—that our Missionary, as he looks across the Pacific, is face to face with his brethren at Ningpo—and that his Station among the Chimsyans is the last link to that girdle of the Society's Missions which now compasses the world.

SYLLABARIUM, INVENTED TO EXPRESS THE CREE LANGUAGE.

THE Cree consists mainly of *open* syllables, *i.e.* syllables ending in a vowel sound. These may be expressed by the following twelve *Syllabics*: ∇, ∨, ∪, ٩, ٦, ٦, ⊃, ١, ٩, ٢, ∪, ⊃, the last three being employed only for the East Main Dialect. Each, by a change of position, *e.g.*, ∨, ∧, >, <, represents four sounds. A point placed above the syllabic lengthens the vowel sound, *e.g.*, > *po*, ˙> *poo*. Thus, eighty-four *open* syllables may be expressed; and as many more if needed, by the introduction of the *w* point: > *po*, ·> *pwo*. Any of these syllables may be *closed* by the addition of one of the final *letters*, which are occasionally employed as initials:

ˈ ˊ ˋ ˉ ˂ ˃ ˆ ˘ ˷ ˣ ˮ

w is formed by a dot before a *vowel*, thus: ∴ *wi* or *we*.

When the dot precedes a *syllable*, it indicates a *w* inserted between the consonant and the vowel, thus: ·> *pwo*.

Diphthongs are chiefly formed by *u* following another vowel, and are represented by a small circle on the right hand of the symbol.

∆° nearly as in *few*, but lengthened - (*i u*)
▷° nearly as in *now*, but much lengthened (*o u*)
◁° the two vowels more distinctly heard - (*a u*)

thus: ˂° or *piu pew*.

A diphthongal termination, similar to the English *y*, is formed by a dot on the right hand corner of the syllabic; *e.g.*, ˙ *my* (*mai*).

The Syllabarium may thus be presented in a Tabular form. The symbol in each column represents a syllable, composed of the English consonant at the top of the column, and the vowel sound on the left hand, thus: ∨ *pe* or *pay*, ∧ *pi* or *pee*, > *po*, &c.

According to Usual English Orthography.	C. M. S. Standard.	Vowels.	P	T	K	CH	M	N	S	Y	SH	R	L	Sounded as in	
a, ay	ē	∇	∨	∪	٩	٩	٦	⊃	١	٩	٢	∪	⊃	fate, bait.	
i, e	i	∆	∧	∩	ᑭ	ᑮ	ᒥ	ᓂ	ᐟ	ᐣ	ᔅ	ᓀ	ᓇ	*between* bit *and* bet.	
ee	ī	∆̇	∧̇	∩̇	ᑫ	ᑯ	ᒣ	ᓐ	ᐠ	ᐤ	ᔆ	ᓁ	ᓈ	meet, beat.	
o	o	▷	>	)	ᑯ	ᑭ	ᒪ	ᓄ	ᐢ	ᐦ	ᔑ	ᓃ	ᓕ	no, boat.	
oo	ū	▷̇	>̇	)̇	ᑰ	ᑬ	ᒫ	ᓅ	ᐡ	ᐧ	ᔒ	ᓄ	ᓖ	shoot, boot.	
u, aw	o	◁	<	(	ᑲ	ᑳ	ᒪ	ᓇ	ᐠ	ᐣ	ᔓ	ᓴ	ᓚ	shut, but.	
ah	a	◁̇	<̇	(̇	ᑳ	ᑳ	ᒪ	ᓈ	ᐠ	ᐣ	ᔓ	ᓴ	ᓚ	father, bath.	
Final Letters . .			ˈ	ˊ	ˋ	ˉ	˂	˃	ˆ	·	˘	˷	ˮ	ˣ	ˮ
			P	T	K	CH	M	N	S	Y	SH	R	L	KH	H

For diphthongs, &c. see above.

EXAMPLES.

	ᓂᐟ ∧	ᐊᑎᓇ	*s s* ˋ	ᑭ <·ˊ ᑳ ᒪ ◁ ᑯ ᐅ ▷
	nip-pee.	*ah-ti-naw.*	*shee-sheek.*	*ki pwut taw moo a koon a yoo.*
C. M. S.	*ni-pi.*	*a-ti-no.*	*shi-shik.*	*ki pwot ta mū a kūn ē ū.*

THE LORD'S PRAYER, IN THE EAST MAIN DIALECT.

ᑯᑦᐃᓇᓂᐣ ᐃᐢᐱᒪᒥᑦᑯᐢ ᑲᐣ ᒪᒪᐢᑲᑌᓂᑦ·ᐊᐢ ᐁᔑᓂᑲᐢᐃᓇᐣ ᑯᒪᐢᑲᑌᐢᐃᓇᐣ ᑲᑦᐃᓇᐣ ᐅᒪᑲᐢ ᐅᑦ ᐊᐢᑭᐣ ᓂᑯᐃᐧᑌᐢ ᑦᐱᓇᐢ ᐃᐢᐱᒪᒥᑦᑯᐢ ᑦ·ᐊ ᐁᑎᑭᔅᑲᐢ ᒥᑦᐃᓇᐢ ᑭᓇᐢ ᑫᒥᑭᔅᐢ ᐊᐢᑭᐣᑦᑦᓂᑦ ᓂᒪᐁᐱᒪᑎᓯᐃᓂᓇᓇ ᓂᑲᔅᑯ ᐃᔅᒥᒥᓇᐢ ᑲᒪᑭᐢ ᐃᐢᐱᒪᒥᑦᑯᐢ ᑲᐢᐃᓇᐣ ᐁᑎᑭᔅᑲᐢ ᐁᑲᐢᐃᓇᐣ ᐁᑎᑭᔅᑲᐢ ᐁᑎᑭᔅᑲᐢ ᐁᑎᑭᔅᑲᐢ